

h was  
e close  
them,  
re an-  
mined-  
of this  
-day  
d-week  
viduals  
ncerely  
n the  
Davis,  
urch, is  
ssages.  
at this  
estitu-  
inton?

pub-  
nine  
gazine  
in our  
rsities.  
Baptist  
te and  
student  
es. In-  
s writ-  
s char-  
signed  
ons. If  
touch  
of our  
ne help  
their  
your  
r with  
irman,  
D. Box  
r sub-  
d, and  
g sub-

22nd

170

207

75

76

41

70

203

185

114

150

97

178

123

63

fished

Now

line."

The

of the

mb up

ic

or

A

ic

ic

ic

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

JACKSON, MISS., October 3, 1935

NEW SERIES  
VOLUME XXXVII No. 39

## Oct. 6—Redemption Day In All Mississippi Baptist Churches

### Who's Who and What's What

Just closed a revival meeting with Rev. P. B. Green and the Pearlhaven church. We found the warmest New Testament church we have visited in Mississippi. Several additions. Many high hours with the Lord and fellowship with one of the most spiritually-minded preachers we have met.—J. A. Bryant.

On the way to Union Church in Panola County we were met at Como by brother W. E. Lee. Soon we were at the supper table with plenty to talk about—and plenty to eat. We could hardly quit talking when bedtime came, for "Miss Bertha" used to sing in the choir when I preached at Clinton, and there was lots of ground to go over. They have as sweet a little home as you will find in a day's travel and friends love to linger there. God bless them more and more and forever more.

Two young men from Mississippi have been honored by their respective associational fields in the State of Louisiana at recent meetings. They are Rev. E. M. Causey of Liberty, now pastor at Zwolle, La., elected moderator of the North Sabine Association; and Rev. J. R. Eubanks of Lucedale, now pastor at Covington, La., elected moderator of the St. Tammany Association. This shows that the work they are doing has the high esteem and commendation of their fellow pastors and laymen.—A Mississippian abroad.

"Bring ye the whole tithe into the storehouse that there may be food in my house and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy; for ye shall be a delightful some land, saith the Lord of hosts."

Many friends feel a personal bereavement in the death of Dr. T. E. Ross of Hattiesburg on the 25th of September. He was 71 years old, and these years had been full of good works. Born in Neshoba County, after taking his degree in Medicine in Baltimore, he located in Hattiesburg when it was hardly more than a village. For thirty years he has been a member of the First Baptist Church and a stalwart supporter of every good cause. He was recognized as one of the leading physicians and surgeons of the state. He has been from the beginning president of the Board of Trustees of Mississippi Woman's College, and has given and labored sacrificially to promote its interests. He was steadfast in purpose, wise in counsel, tender in sympathy, loyal in his friendships, a true servant of Jesus Christ. May our Father guide and sustain the companion of his useful life and the five children whom they have prepared for lives of usefulness.

Brother L. W. Ferrell is assisting Pastor R. L. Wallace this week in a meeting at Terry. By Monday night fourteen had been added to the church.

Dr. Walter Van Kirk, representing the Federal Council of Churches, visited Russia to investigate conditions. He reports that he believes that will soon be a godless and churchless land.

One preacher who received President Roosevelt's letter to preachers asking for information and suggestions, remarked, "A few years ago they were telling preachers to 'keep out of politics.' Now they are asking them in."

There are 41 young people in the Orphanage in Jackson who are attending the city high school. This is made possible by the generosity of the school board in Jackson. These forty-one are without lunches at the noon hour except as they shall be provided by special contribution. These lunches cost ten cents each every day, five days in the week, or \$20.50 a week for all. The First Church in Jackson has subscribed \$400.00 to this fund. The rest must be provided by special gifts. Here is a good opportunity for you or your church to do a good part in the work of ministering.

Clarksdale: B. T. U. observed Promotion Day with a beautiful inspirational program. The setting was a beautifully decorated garden. After promotion to this "garden of tomorrow," Dr. Boston closed the services with a timely sermon on "The Garden of Tomorrow." It was a beautiful and most impressive service and one calculated for much good. Fine crowd. Three additions to the church by letter. A grand service.—Mrs. M. K. Spragins.

At a meeting of the Board of Trustees of the Baptist Orphanage, held the first of this week, the superintendent, Mr. O. C. Miller, handed in his resignation and it was accepted to take effect Oct. 1st, that is it is already in effect. Mr. Miller's health has been poor for several months. He spent a month or two at Hot Springs in the summer. Mrs. Miller had an operation a month ago and has been slowly recovering. The three members of the Board of Trustees living in Jackson are charged with the management of the orphanage until a superintendent can be secured. The friends of the Home will see how necessary it is now to come to its help in this period when they will be short of help. The organization for gathering the offerings at Thanksgiving time should be made to function at full strength in order that these 250 children committed to the care of Mississippi Baptists may not be allowed to suffer.

### PASTORS

Many churches will put the Baptist Record in the budget if you will suggest it.

It will help your work, your church, and the denominational work in general.

### Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### AND THAT MEANS NEXT SUNDAY

There is, if our records are correct, a chairman in each District Association. There are chairmen in practically all the churches. The work of the Investment Campaign is, therefore, back in the churches where the contributions are to be made.

Many churches have already reached their quotas. Every church in the State will be given an opportunity to do likewise next Sunday, provided the churches are taking the work seriously. Some churches have already manifested their interest by letting the campaign come out in the open in their regular services and by making their offerings while assembled. They have also, with their pastors and committee, sought those who were not present, and have even gone beyond their quotas by this method. They are manifesting the right spirit. These Convention obligations are church obligations. They should be so considered by each Baptist church. When so considered, the quotas will be raised. They cannot be raised if the churches feel that the obligation rests upon the district chairman or the state chairman. To hire workers to reach the membership as a whole would entail entirely too much expense, and the expenses would eat up the amount raised. But if the churches work conscientiously with determination, the quotas can be raised and the expense will be negligible.

We earnestly appeal to the pastors and church members in general to begin next Sunday with prayer for the success of this campaign. All we ask is that the people pray until they are willing for the Lord to have His way and until they are willing to do what He impresses them to do. Every Christian should be willing to do this. If every Christian will do this, if every Baptist church member will do this, we can finish the campaign next Sunday.

### NEWS BRIEFS BY DISTRICTS AND ASSOCIATIONS

District One—Frank E. Skilton, Chairman.  
Clay County Association  
Mr. A. H. Ingram of West Point First Church gives \$100.00.  
Riverside Association  
Mrs. E. McCharen of Belen gives \$100.00.  
Tallahatchie County Association  
Reverend Madison Flowers gives \$100.00.  
Yalobusha County Association  
A man in Water Valley Church gives \$100.00.  
Tippah County Association  
Dr. Lawrence T. Lowrey of Blue Mountain gives \$100.00.

(Continued on page 5)

## Sparks and Splinters

Mack C. Hughes of Polkville has been called to Lena and moves on the field this week.

Seventy of the students at Blue Mountain College have already united with Lowrey Memorial Church.

Harmony of the Gospels by Drs. Broadus and Robertson will be printed in Braille type for the blind.

Brother McQuary was the only member of Zion Association present this year who attended the meeting fifty years ago.

Pastor W. E. Farr says Goodman church ordained three new deacons the fourth Sunday, a barber, a miller and a banker.

Brother Dobbs of Mathiston is among the folks who has been reading the Record for fifty years. We were glad to see him at Zion Association.

Some of the churches in the southern part of Calhoun County are in Zion Association, and a good many visitors from Calhoun came over to the Zion meeting.

Superintendent O. C. Miller says the Dionne quintuplets have nothing on the Baptist Orphanage as five new ones at this Baptist Home for Children is not unusual.

Brother W. C. Stewart, long-time pastor of Houston, assisted brother W. C. Ballard in the revivals at Hamilton and Bigbee. Visible results at Hamilton, 28 for baptism, 7 by letter; at Bigbee, 26 for baptism, 7 by letter.

In 1933 Nicholas Murray Butler, president of Columbia University, stated that "Congress could collect, by the lowest estimate, \$1,500,000,000 in beverage revenue from seventeen states." But the actual liquor revenue from 48 states is less than a third that amount. Dr. Butler is an accomplished guestimator.—Baptist Message.

Rev. Joel Dorroh told us that Zion Association which is now confined to Webster and a small part of Calhoun Counties once extended east to the Alabama line, including Columbus. As a small boy he recalls how fraternal messengers from Zion went three days journey on mules to attend meetings of Tuscaloosa Association in Pickens County, Alabama.

Dr. J. B. Gambrell said, "A Newspaper can be, and a good one is, the greatest instrument of good wielded by any man. It has more eyes to see, more hands to work, more feet to go, more tongues to talk than anything else known to civilization. But, if in the hands of an unwise man, it may, and likely will sow discord and strife wider and more disastrously than anything else in the world."

Dr. Butts, the new chancellor of the University of Mississippi, announced to the student body that no student would be permitted to own and use a car except under unusual conditions which would justify it, because 75% of the cases of discipline are traceable to student ownership of automobiles. He said also that gambling will not be tolerated and "If you come into my office on charge of drunkenness, you are already on your way home."

When Mr. Roosevelt flew to Chicago to announce his acceptance of the Democratic nomination for the presidency he announced that he was for the repeal of the prohibition amendment. There were those at the time who thought they heard "the master's voice" in the phonograph, for the Duponts and Raskobs et id omne genus had thrown their support to anybody who would say that. And three years later when President Roosevelt proposed an income tax which would help to balance the budget, these same rich men turned against him with a cry about "soaking the rich." Did they not all expect to be relieved of taxes because liquor was to be taxed and would pull the nation out of the depression mud-hole. The liquor folks have never told the truth in all their lives when a lie would serve their purpose.

Governor Conner spoke a great truth when he said, "The biggest obstacle in good government is to get correct information to the people."

Brother J. E. Byrd has been supplying for a short while at Mt. Olive, his home church, since the resignation of Pastor Bryan Simmons. In September there were fifteen additions to the church.

The United States government having bought up all the gold available, took it and buried it in a hole in the ground up in Kentucky. Other countries now on account of the war scare in Europe are shipping their gold into the United States. Where will this be buried?

Miss Juanita Byrd, daughter of our State Sunday School Secretary, is at home on furlough after six years of teaching in Shanghai College in China. We hope for her a happy restful time. But we have an idea that the ladies will keep her busy telling about the work in China.

The negro death rate from tuberculosis is said to be three times that of white people. And it is probable that that of white people is largely due to tuberculosis among negro servants. Self-preservation would dictate a policy of looking after the negroes. And that goes for physical, mental and moral conditions. Self-preservation is below the Christian motive, but it is the only motive some people know.

We saw a man a few days ago get up early in the morning and go out to give his puppy his breakfast. The little dog was very demonstrative in his affection and gratitude. He could hardly eat for running back and forth to his master. And when he thought he was being left behind he deserted his breakfast, hungry as he was to follow the one who fed him. And we thought about the way some of us pray; when our Father gives us what we ask, or even what we need without our asking we turn away to enjoy the gift and forget the giver. How much better if we can say "As the heart panteth after the water brooks, so panteth my soul after thee, O God." We might learn something from the affection of a dog for his master.

There will be a lot of moralizing over the 12-minute episode in Yankee Stadium Tuesday night, for which 90,000 men and women paid \$1,000,000 to see an illiterate negro pound the face of a white reprobate into a pulp and receive \$250,000 for doing the job speedily and well. Outside the ring Joe Louis, the victor, probably could earn a dollar a day wielding a sledge hammer, but it is doubtful if he could earn a living at any other task. With his share of the proceeds, Mr. Baer will retire to well-earned obscurity. Whatever anyone else may think about it, the event serves also to whet the appetite of another 90,000 to see the outcome of a contest between Braddock and Louis, for which they will be delighted to contribute another million. The radio announcer did not make it quite clear, but the million-dollar gate seemed to have some relation to the return of prosperity, for which everyone was supposed to be grateful.—G. M. in Commercial Appeal.

Associations meeting next week are: Clay County at Old Montpelier church Oct. 8, Jones County at Indian Springs church Oct. 8, Copiah County at Shady Grove church Oct. 8-9, Tishomingo County at Cross Roads church Oct. 8-9, Union Association at Union Church Oct. 9, Clarke County at Enterprise Oct. 9-10, Marion County at Greenville church Oct. 9-10, Pike County at Osyka Oct. 9-10, Smith County at Sylverena Oct. 9-10, Covington County at Leaf River church Oct. 10, Winston County at Louisville Oct. 10, Tallahatchie County at Webb Oct. 10-11, Mississippi at Terry's Creek church Oct. 10-11, Alcorn County at Cane Creek church Oct. 10-11, Holmes County at Durant Oct. 10-11, Pearl River County at Juniper Grove church Oct. 10-11, George County at Agricola church Oct. 10-11, Itawamba County at Fulton (Union Grove church) Oct. 11-12, and Neshoba County at Providence church Oct. 11-12.

We closed our revival meeting last Friday night. Rev. Wyatt Hunter, formerly with the Sunday School Department of our State Board, now of the Louisville Seminary, did the preaching; and Rev. Edwin Hulett, also of the Louisville Seminary, did the singing. Four united with the church by baptism and two by letter. Bro. Hunter did some powerful preaching.—Richard B. Stovall, Lena, Miss.

When people today read about how the worshipers of Molock in the long ago gave their children up to be burned in the fire as offerings to this idol, they almost wonder if this horrible story is not a piece of fiction. How could such a thing be possible? And yet right here before our eyes are men sending hundreds of thousands of youth to their death in a war which is waged to gratify a personal ambition. And a few years ago the world war took a total of ten million young men in a conflict which was brought about largely by men who were fired by the ambition to get rich through land grabbing or munition selling. Truly human nature has been brought low by the working of sin, making havoc of God's creation.

Madison County Association met at Camden, as we once preached to this church we were glad to go. Former moderator, brother Fred Ham-mack could not be present, so layman Burns of Farmhaven church was elected to preside. Dr. L. B. Campbell was made vice-moderator and brother Ferguson, pastor of two churches in the county and student in Mississippi College, was made secretary-treasurer: an all Scotch team, to which you may add the McKays and the McDaniels. They had a good committee on Committees, and reports came thick and fast, for one day is the length of the session. Dr. Campbell read the report on Cooperative Program, Mrs. Derrick and Mrs. Burns other reports, and brother Holloway. New pastors and visitors were introduced. Brother Burns is county chairman for the Investment Campaign. Brother J. E. Byrd made an informing address on the Cooperative Program. The editor spoke on the Investment Campaign, Dr. McComb on Foreign Missions. Pastor Derrick preached a good sermon on "Ye shall know the truth," etc. After a sumptuous dinner, the Social Service report was presented by brother C. J. Olander and Supt. O. C. Miller was speaking on the Orphanage when we were compelled to leave to reach another association.

The meeting of Zion Association this year was of unusual interest, celebrating the centennial in the church, Pilgrims Rest, in which the association was organized. Rev. Joel Dorroh, moderator, gave a brief but interesting history of the association which we should be glad to have for our readers. The clerk of the association, brother Adams, still bears the name of the man from whom the whole human family is descended. The s at the end of it is because he has increased and multiplied. How many of the old friends we did meet out here! They say there were fifteen preachers present. The devotional at the opening was led by brother S. E. Mullins. Miss Sue Marsh presented the Orphanage very winsomely and forcefully. She said the average meal costs five cents (can you beat it?). It takes \$21,000 a year, of which only \$2,500 comes through the program. Only \$1,500 came in on Mother's Day, but Thanksgiving offerings greatly helped. They now send a truck over the state to gather up food and clothes. She appealed for used clothes and the adoption of children. The dividends are in developed souls for the service of God. The sermon was by brother S. E. Carter who is in many ways a big preacher. His text, Heb. 1:1, his subject, "God Talking to Men Through the Son." The editor got in a word about the Record and gathered in a good number of scriptures. There was a big dinner served outside the church. When we came back in the church the house was crowded and the editor was asked to speak on "The Past a Challenge to the Future." As we had to drive a long way we missed much of the association which held a two day's session.

Of S  
the p  
Relie  
Bapti

SL  
Pu

Durin  
pulpit  
-was wi  
the wi  
tercess

The  
at a V  
Chapel  
gan—"A  
sole  
child."

The  
autumn  
gregati  
er 7th  
vice.

Some  
Spurge  
be pub  
tender,  
er, Ma  
ing th  
is an  
God's  
benefit  
geon  
his pr  
since h  
bering

"You  
in prin  
compos  
have n  
things  
fine p  
ill beco  
We he  
to hav  
fered  
ton au  
ended.  
er, and  
ers of  
for th  
the pe  
out of  
what  
prayer

Ouch  
enrolle  
studen



REV. B. F. HASTY, D.D.

Of South Carolina who has recently accepted the position of Field Representative of the Relief and Annuity Board of the Southern Baptist Convention.

#### SPURGEON ON PULPIT PRAYERS

By Rev. A. Cunningham-Burley,  
Putney Central Baptist Church, London

—o—

During Spurgeon's life-time, only two of his pulpit prayers appeared in print. Even then, it was with extreme reluctance that he yielded to the wishes of his friends and allowed his intercessions to be published.

The first of these pulpit prayers was offered at a Watch Night service in New Park Street Chapel on Tuesday, December 31st, 1855. It began—"O God, save my people! Save my people! A solemn charge hast Thou given to such a child."

The second printed prayer appeared in the autumn of the year 1857. It was heard by a congregation of twenty thousand persons on October 7th at a specially appointed "Fast-Day" service.

Some regret has been expressed that more of Spurgeon's pulpit prayers were not allowed to be published during his life-time. They were so tender, reverent and elevating. Men like Beecher, Maclaren and Tipple did not object to printing their prayers with their sermons. "Prayer is an appeal to God" they said, "the sermon is God's appeal to man, let both be printed for the benefit of those who heard them." But Mr. Spurgeon disliked the idea, and although many of his privately reported prayers have appeared since his death his own words are worth remembering:

"You may have seen very beautiful prayers in print, and you may have heard very charming compositions from the pulpit, but I trust you have not fallen in love with them. Judge these things rightly. I pray you never think well of fine prayers, for before the thrice holy God it ill becomes a sinful suppliant to play the orator. We heard of a certain clergyman who was said to have given forth 'the finest prayer ever offered to a Boston audience.' Just so! The Boston audience received the prayer, and there it ended. We want the mind of the Spirit in prayer, and not the mind of the flesh. The tail feathers of pride should be pulled out of our prayers, for they need only the wing feathers of faith; the peacock feathers of poetical expression are out of place before the throne of God. 'Dear me, what remarkably beautiful language he used in prayer!'"

—BR—

Ouchita (Baptist) College in Arkansas has enrolled 475 students, of whom 65 are ministerial students. Of these 23 expect to be missionaries.

#### ABRAHAM—A PIONEER FOR GOD

E. K. Cox

—o—

Three great religions claim Abraham in the line of their succession. Judaism looks to him as the founder of the Hebrew nation and the man who gave them their concept of the unity of God. Christianity numbers him with its heroes and regards him as the progenitor of those who walk by faith and not by sight.

The Moslem claims him through racial descent from Ishmael and writes him on their roster of mighty prophets.

Abraham looms a gigantic figure upon the horizon of history, and his footprints are clear upon the sands of time after the lapse of nearly four thousand years. One who holds such a place is no ordinary man, and it is richly worth while to study his career.

Born a heathen, reared among a heathen people, there came to the soul of this man a vision of God, spiritual, holy and eternal. Just how this mighty truth was first revealed to him we do not know, but it came and he was not disobedient.

He appears in the divine record when God called him from Ur of Chaldea to follow him into a country which he did not know, and walking by faith alone he obeyed. God promised to bless him, to make his name great, and to bless all humanity through his seed. From that time the story of Abraham belongs to the world. Following that call he became a wanderer upon earth; step by step he walked by faith alone until the glow of that sublime trust became a beacon light in the vanguard of the religious life of our race.

Faith in God is his sole claim to greatness; yet that greatness rears itself athwart the centuries awing the souls of lesser men.

To see and understand that faith we must know how God dealt with him. He was called into a country which God promised to him and his posterity, and he wandered over it living in tents while other men tilled its soil and builded its cities. He was promised countless descendants, and the frosts of a century fell upon his childless head. When the son of his faith was budding into young manhood God bade him lay upon a smoking altar the ashes of every promise and every hope. Through all this his faith did not stagger and his life held its unflinching course.

Abraham was not brilliant; he spoke no words of wisdom which the ages have cherished. He was not a statesman and only one brief experience showed a flash of military prowess. Just a desert chieftain following a dream at which the unbelieving sneered, all unknowing, he wrote his name among the immortals.

This solitary wanderer was called the friend of God; other men might make human contacts and form earthly alliances; but this unique pilgrim lived on terms of intimacy with the most High. Not many great sought his friendship, but the God who holds the worlds in their orbits came in human form to sit with him under the old oak at mamre.

Abraham was God's man to establish a new line in the world. They utterly fail to see his place in history who look upon him only as the founder of nation. He is vastly greater as the first man who clearly grasped the wonderful truth of man's power to realize God by faith. Without priest, without church, apart from any sacramental process he laid hold upon God, believing where he neither saw nor knew, and won the victory. He set forth the testimony that men know God in the simple experience of an obedient faith; and this is his ground of greatness and his contribution to the religious life of men. One God, invisible, eternal, holy and infinite and that God known to the hearts of men by faith, that is the creed and the greatness of Abraham.

He taught that a believing heart rather than a knowing head is the true way of approach to God. He was big enough to know that God must be beyond the measure of human knowledge,

that He must do things which men cannot understand, and promises that which is impossible to human thinking. All this did not trouble Abraham in the least; he had sense enough to believe beyond the reach of his senses, he held a concept of God that made the impossible possible, that saw his words fulfilled though a thousand insurmountable barriers stood in the way. To be great children of Abraham we must still believe what the world holds incredible and attempt what it deems hopeless. Faith looks at God and not circumstances and does not fail when He promises what seems inconceivable.

Such faith seems to many fool-hardy, yet it is the sanest and most potent force among men. By faith kingdoms have been subdued; evils hoary with the passing millenniums have been overthrown and destroyed. By faith, the lame have walked, the unclean been made clean, the dead have lived and hearts of men have been renewed. Faith has nerved more souls, strengthened more hands, attempted more daring deeds, achieved more conquests, cast out more devils, than any other force that earth has known.

To show men the way to God by faith, to teach them to follow where they could not see, to be unshaken by any odds, to trample upon impossibilities, this was the task of Abraham.

No man is great along all the sides of his nature, and Abraham had his points of weakness. His cowardly falsehoods about his wife, his weakness in his treatment of Hagar are blots upon the escutcheon of his greatness. These things however should not blind us to the real bigness of the man, and the sublime trust that lifted him to his place in the religious drama of the race and made him a pioneer for all those who would know God.

Faith in some form has been an attribute of every mighty life. Belief in some truth or cause has immortalized men like Isaiah, Socrates, Paul, William the Silent, Washington and Lincoln. The faith of Abraham was in God; in His holiness, and the steadfastness of His word. He believed God when the fulfillment of His promises were long delayed, even when tried in ways that some men have called hard and cruel he trusted unto the end.

Abraham builded no city, but his life inspired millions to follow him in quest of one, "Whose builder and maker is God." He conquered no country, but led the life of a nomad in the land God promised him, owning only a sepulchre to hide his bones, he animated that host, "Who desire a better country, that is a heavenly."

He wrote no word of his sublime creed, yet a thousand tomes have tried to tell the story of his steadfast faith. He penned no songs, yet the romance of his long trek and patient vigils have stirred poetic souls to action. He builded no place of worship save a rude altar of stone, but uncounted temples, stately cathedrals, and myriads of churches and chapels stand in the faith that he gave to men.

Abraham believed God and believing he journeyed. Believing the promise he waited through long years and never saw its fulness, and the world is still wondering at its fulfillment. He believed God and bound the son of every hope upon the altar of stone and lifted the knife to spill his blood. He believed, and millions have followed this lonely, stalwart through shadows into the light.

God kept his word to the man who believed him and hosts who know the name of no-king or statesman of his day are thrilled by the epic of his heroic life.

Greater than any world ruler from Chaldea, more potent than the influence of all the Pharaohs this man of faith stands before the world. He died full of years, and went to see Him whom he had followed in the darkness, and to watch the earthly fulfillment of that promise, the fullness of which will be seen when all the host who have come in the line of faith meet their Father where the shadows no longer make promises dim.

# Editorial

## THE PRESIDENT ASKS THE PREACHERS

A few days ago the preachers of all communions received from President Roosevelt a letter asking for their reaction to the social legislation recently enacted by Congress, also information as to conditions in their respective communities, and expressing the wish that the Works Program shall be administered to provide employment at useful work, that the unemployed and the nation as a whole may derive the greatest possible benefit. We should be glad if space permitted to publish the entire letter. But many of our people have seen it in the daily papers.

It was a courteous thing for the President to make the request and indicates his estimate of the position which the ministry holds, and of their interest in the entire welfare of the people. It will be sure to call forth courteous and serious responses.

The preachers are in contact with the people, and know their needs. They are also deeply interested in these needs, and have done as much thinking as any other group of people as to the best way to meet them. Now we are asking the preachers while the matter is fresh on their minds to write their convictions on the subjects indicated, and to send to the Baptist Record a copy of the letter which they write to the President that it may be published in the Baptist Record. There is no impropriety in publishing these letters, since the President had his letter published in the daily papers. Brother Preacher, will you do this and help all concerned?

### LORD AND LADY

Among those who wear titles in the mother country, if we are not misinformed, when a gentleman had the title of "lord," his wife is called a "lady." Whether we are in position to speak on that subject or not, we do know that the word in the New Testament which we translate as "Lord," has a corresponding word in the feminine form which is translated "Lady." As is pretty well known the word for Lord is Kurios and the word for lady is kuria. So far as we now recall this latter word occurs only once (we haven't the dictionary at hand), and that is in the Second Epistle of John. Here John says (1:1) "The elder unto the elect lady (or Lady) and her children, whom I love in truth." This word Lady is Kuria, and the translators and commentators seem puzzled to locate her.

Now we venture to put ourselves in the group of those who regard Kuria as not a certain lady of John's acquaintance but as the Church of the Lord Jesus Christ. And as John was accustomed to speak of Jesus as Lord or Kurios, he here designates the church as Lady or Kuria. To him and probably to his readers this was the simplest thing imaginable. The feminine of Julius is Julia. The feminine of Cornelius is Cornelia. The feminine of Kurios is Kuria. The church is the bride of Christ, the relation between them is that of husband and wife. The church bears the name of her Lord as the wife bears the name of her husband.

More than this, if you will open your unabridged dictionary you will find that is where the word "church" comes from. Through all the languages of Europe the word "church" has passed, being modified in spelling from "kirk," "kirche," on and on. But they all go back to the same word kurios and kuria which are found in the New Testament to denote the Lord Jesus and His bride the church.

As they are identified in name, they are identified in body and in station. If we wish to honor the Lord we will honor the church. If we discredit the church, we discredit the Lord. If we are members of Christ, we are members of the church.

## DOXOLOGY FROM A DUNGEON

The rising sun often transforms the clouds into radiant raiment of the morning. And the grace of God can and does transform sorrow into joy. Faith in the Lord Jesus and experience of His presence make all the happenings of our lives the means of revealing His glory. If we have not risen to this height we need to study anew Paul's doxology from a dungeon in Rome which is found in the first half of the first chapter of Ephesians.

That this burst of praise is not simply woven out of words is made certain by the fact that Paul and Silas did on a former occasion sing in prison when their feet were fast in the stocks of Philippi. He declares that he glories in infirmities and that he rejoices in his sufferings. But look now at the paragraph in the first chapter of Ephesians.

His expression of joy is well grounded, for he is apparently oblivious to prison walls or chains.

Stone walls do not a prison make  
Nor iron bars a cage.

He is thinking of the unfailing and manifold blessing of God. Like a fountain the words of praise pour from his lips: "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in the heavenly places in Christ." He had once persecuted Christ, but now he finds that He is the medium for the manifestation of the knowledge and glory of God. And through Him every spiritual blessing is made available for us. God is ready to pour out the treasures of infinity upon those who are in Christ. Literally it is true that no good thing will he withhold. "His divine power has granted unto us all things that pertain to life and godliness through the knowledge of Him that hath called us by His own glory and virtue." "He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things." The infinite resources of God are ours. Skeptics may scoff at it, and doubting Christians may question it, but the word of God stands: "every spiritual blessing"; God withholds nothing. It is enough to awaken praise.

This provision of God is no makeshift devised in an hour of emergency: "He chose us in Him before the foundation of the world." "He fore-ordained us unto adoption as sons through Jesus Christ unto himself." You need not be afraid that your shouts of praise will shake the roof off or the foundations from under you. The sources of life in us are in the eternal hills of God's purpose. We can say the foundation of God standeth sure, having this seal that the Lord knows them that are his.

The purpose of God's eternal election is that we may be holy and without blemish before Him in love; and that we may be sons of God through Jesus Christ. The purpose is as glorious in its termination as it is secure in its foundation. We can sing, "God is our refuge and strength, therefore will we not fear though the earth do change, and though the mountain be shaken into the heart of the seas."

This purpose of God has already begun to work in us, for Paul says, "In whom we have our redemption through his blood, the forgiveness of our trespasses." This brings the song of deliverance. Thus sang Miriam and the hosts of Israel when they were delivered from the bondage of Egypt, and the army of Pharaoh was drowned in the Red Sea. And so shall the redeemed hosts of God sing the song of Moses and of the Lamb before His throne forever.

But the purpose of God is not ended with forgiveness and redemption. The wide and far purposes of God begin now to unfold before the eyes of the saved "in all wisdom and prudence." His purpose to "sum up all things in Christ, the things in the heavens and the things upon the earth." The wideness of God's purpose begins to be made known to us.

The best of it all is that "we are made a heritage," that is we become God's special

possession. Those who are redeemed in Christ are forevermore to be God's peculiar treasure, upon whom He lavishes His love and attention to bring this heritage of His to the highest point of value. God proposes to demonstrate to all the created universe what He can do with men and women redeemed from a sinful race, and show to the principalities and powers in the heavenly place the manifold wisdom of God. It is enough to fill the soul with praise.

And this is no illusion, for Paul says we who have believed were "sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession, unto the praise of His glory." The presence of the Spirit now and His testimony in us is God's pledge for the fulfillment of all His gracious purpose and promises.

## ANOTHER CENTENNIAL

Churches are getting in line now for the celebration of their hundredth anniversary. Union Baptist Church in Panola County passed the hundredth milestone last Sunday. Brother W. E. Lee has been pastor here for fourteen years, and together with his committees had made good preparation. The house was decorated; the grounds were put in good condition, including two long tables for dinner, which were afterward loaded and then partially unloaded.

There were crowds till the half of them could not get into the house. They came from several counties around and even from Tennessee and Alabama. The day was as beautiful as we ever have and the roads are good. Two members present, brother Johnson and Mrs. Ray, had been members here for fifty years, and brother W. J. Self of Marks who was a member here sixty or more years ago. There are two former pastors living, both living in Tennessee and unable to be present. Mrs. Farmer, widow of a former pastor was present. There were several others who got honorable mention by reason of membership of 25 years. Deacon Bailey deserves honorable mention for bringing more folks in one car than anybody else. He used to count eleven present, but one is now in Shanghai and one in Boston.

The editor got an invitation to attend by reason of his father, J. W. Lipsey, having been licensed to preach by this church about seventy-five years ago. And not many enjoyed it any more than we did.

There was not only a good crowd, there was a good program. Brother S. H. Shepherd conducted the devotional, reading the Third Epistle of John. Brother Madison Flowers spoke on The Teaching Work of the Church. He gave some statistics of progress in our Sunday school work, then spoke of Ezra who "had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." We didn't know before it was such a good text. The talk was so good that we asked him to give it to the Record readers. Like Dr. J. W. Lee and Dr. F. M. Purser who spoke later, he had an accent of assurance and conviction. A sample sentence is: "An untaught Christian is helpless before an informed heretic."

Deacon C. B. Young of Sardis, whose honored father was pastor of Union Church for twenty-eight years, gave a brief history of the church, so interesting that we have asked him to write it out for the Record.

The editor preached the sermon from the text, "I am the God of thy Father, the God of Abraham, and the God of Isaac and the God of Jacob."

After the sumptuous dinner and a period of social relaxation brother Kofler of Water Valley gave a good address on the Training Department of the Church. He is leader of the B. Y. P. U. work in his church and association, a young lawyer who delights in Christian service. Mrs. Madison Flowers of Sumner told of the W. M. U. work. She knows it from start to

now, and in every department and phase of it. The talk was most informing.

Dr. J. W. Lee of Batesville spoke on "The Church the Bride of Christ." It was a scripture study and presentation, true to the Bible and spoken with great conviction. The last address of the day was by Dr. F. M. Purser of Oxford who spoke of the mission of a church, with special emphasis on Foreign Missions. He made it clear that the need of mission work is found in the fact that man is lost in sin, and that the only salvation from sin is in the Lord Jesus Christ. We have never heard this truth presented in a more satisfying manner.

The people lingered till the sun was near the horizon and went away feeling that it was good to have been there.

—BR—

## CONVENTION BOARD DEPARTMENT

(Continued from page 1)

## Coldwater Association

Macedonia church sends in check for full amount of its quota.

Central District, R. B. Gunter, Chairman  
Choctaw County Association

Ackerman Church has raised its quota. Choctaw County Association, according to the Chairman, H. L. Rhodes, will raise its quota in full.

## Kosciusko Association

Jerusalem Church has raised its quota.

## Newton County Association

New Ireland Church has raised its quota.

## Neshoba County Association

More than nine times the amount of its quota has been sent in, with almost twice its quota pledged, to be sent in later.

## Leake County Association

Leake County's quota is believed to be in sight by its Chairman, R. B. Stovall.

## Hinds-Warren Association

The following in this Association have given \$100.00:

A. F. Crittendon, Jackson

P. I. Lipsey, Clinton

R. B. Gunter, Jackson

D. C. Simmons, Jackson

A. A. Kitchings, Clinton

D. M. Nelson, Clinton

## Holmes County Association

W. E. Farr of Goodman gives \$100.00.

## Rankin County Association

Dr. R. N. Whitfield of Florence gives \$100.00.

District Number Three, Bryan Simmons,  
Chairman

## Copiah County Association

Pine Bluff and Gallman Churches have exceeded their quotas. George W. Covington of Hazlehurst gives \$100.00.

## Mississippi Association

Mrs. J. V. Ratliff of Gloster gives \$100.00.

## Lebanon Association.

Bryan Simmons of Hattiesburg gives \$100.00. Belief has been expressed that Lebanon Association will reach its quota. This is one of our largest associations. A. Polk of Hattiesburg also gives \$100.00.

## Pike County Association

J. R. Carter of Magnolia gives \$100.00.

## Jeff Davis County Association

Dublin Church sends in money order for amount of its quota.

Watch this page next week for reports from churches and associations. The tide is rising. Let us help it to reach its crest next Sunday.

—BR—

## SIXTY YEARS A READER

Bogue Chitto, Miss.,

Dear Dr. Lipsey:

I have been a reader of the Baptist Record for nearly sixty years.

I believe my step-father, A. E. Roberts, received the first copy. If I am not mistaken it was established in the early seventies by that hero of the faith, Dr. J. B. Gambrell.

After my marriage to Dan Bolian in 1890 we subscribed for the Record and read it through the forty-one years that we lived together. I still read it and find it interesting.

Etta Dunn Bolian.

## LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

## GOING PLACES

## Lebanon Association:

Dr. T. F. Harvey and the old First Church of Hattiesburg were hosts to the Lebanon Association. And what delightful hosts they were.

The program was well prepared; the officers kept things going and Moderator Barnhill is one of the few moderators who knows how to use a watch.

Every church was represented by messengers or letter.

No better speakers on the various objects have been heard anywhere.

We enjoyed the hospitality of Dr. and Mrs. Harvey during our stay.

As usual, when asked they subscribed. We were given a good place on the program to present Mississippi Baptists' OWN paper.

Several pastors promised to put on a Record campaign soon.

—O—

## Jasper County Association

Jasper County Association begins with a night session. At this session they elect officers and have the sermon. Thus the decks are cleared for a day of business.

Moderator Langham makes a good presiding officer and saw that the prepared program was used and not abused.

We greatly appreciated the privilege of speaking about Mississippi Baptists' OWN paper on the morning program. Several pastors were glad to arrange for Record campaigns and as ALWAYS when asked, many subscribed.

Our work was much easier here because of the faithful, fruitful and continued work of that faithful veteran, Rev. L. E. Lightsey, who has probably secured more subscribers to the Record than any man in Mississippi.

—O—

## Tate County Association

Arising at 3 a. m., joining Dr. Crittendon at Jackson at 4 a. m.; riding Dr. Crittendon's new car until 10 a. m., brought us to Salem Church, Tate County. The road from Senatobia is winding except where it is more winding. But some thoughtful person had placed signs at each cross road indicating the Salem route. How helpful!

The Record report was read by that great layman, Daugherty of Coldwater. He graciously gave us his time and our subject was, "The Baptist Record."

Rev. B. F. Whitten preached a most helpful association sermon and as usual Dr. Crittendon made a great speech on the Cooperative Program. But he always does. And Dr. Harry L. Martin's speech on Missions was another mountain peak.

Brother Wm. V. Walker is promoting a fine plan to get his people at Mt. Manna to read the Record and has promised to tell about it later.

Quite a number subscribed for THEIR OWN. Several pastors agreed to put on a Record campaign.

—O—

## Picayune

An early morning train and bus ride found us in Picayune with Dr. Corder holding back until we could arrive by bus, a late train having caused us to miss our connection.

However the people were patient and at 11:30 we were on hand and speaking.

Dr. Corder has a fine grip on things and from the many fine things his people said, we are suspicious that they greatly love him.

They plan to put on a Record campaign in the very near future.

As usual, many subscribed for THEIR OWN. Along with the Wilds and Miss Louise Leavell, the new educational director, we enjoyed a good old S. C. dinner in the Corder home.

## Goodyear

Sunday night Goodrich preached at Goodyear. These two names connected probably made it tiresome. Goodrich is a part of ETAOINNNN tiresome. Goodyear is a part of Picayune. A power house on legs describes this good pastor. His people were greatly elated over the recent good meeting and the pastor was elated over the pounding at the close of the meeting.

After informing the Goodyear people of the number of subscribers in a nearby church, they promptly secured 6 more.

Pastor Nix plans a Record campaign soon.

—O—

## Says Record a Great Denominational Agency

We appreciate the fine words and sentiment of the following letter from that princely pastor, Dr. Geo. P. White of Hazlehurst.

—O—

Dear brother Goodrich:

Replying to your request that you be given 15 minutes before noon on Tuesday to present the claims of the Record, will say, that if you can be there at the beginning, we will give you the time allotted to "Music by Visitors," which is placed at 10:50 A. M. Tuesday.

Of course we shall expect you to present the Record in such a "musical" way as to compel you to be writing subscriptions during the whole lunch hour—that will save some grub, you see.

Well, anyway, we shall not be so hard-boiled that we cannot accord some time to one of our GREATEST DENOMINATIONAL AGENCIES (caps ours). So we shall get you in somewhere before noon, if at all possible, and I see no reason why it should not be possible.

Will expect you.

Cordially yours,

Geo. P. White.

—BR—

THE CHURCH A MEANS OR THE CHURCH  
NOT AN END IN ITSELF

—O—

A church is not an end in itself. It is the means to an end. Christ never intended that a church had accomplished its purpose when it became well organized and with sufficient numbers to carry on smoothly, with a good Sunday school, B. T. U., W. W. U., etc., furnishing the community a place to worship. These are the necessary means to an end—the great end of making disciples of all nations.

For a church to lose sight of this fact is to be a ship, a ship well manned and thoroughly equipped, but alas, a ship headed for no definite port.

May our resolution be that however well organized and busy our churches may be we will not lose sight of the fact that the church is Christ's means, his only means, of reaching a lost world and that we shall bend everything that we are and possess to be of service to Him in attaining that end.

—BR—

And speaking of centennials, The Maryland Baptist Association celebrates Oct. 16-18.

Mississippi College has begun a prosperous session, with more students enrolled than at this time last year. The professors are being paid promptly and the indebtedness of the past years is being reduced satisfactorily. This was made possible by issuing bonds and endowing the college thus standardizing it. When the \$375,000.00 was added to the endowment, it was with the pledge from Mississippi Baptists that the two colleges for young women would be made standard in the same way. Bonds were issued in their favor for this purpose and because of shortage in endowment \$10,000 was pledged to each of these schools annually for current support. The friends of Mississippi College in gratitude for what has been done and in the spirit of fair play can do no less than give liberally in the Investment Campaign. So will we all, honorable gentlemen.

## WHAT WILL BAPTISTS DO ABOUT IT?

By Thomas J. Watts, D.D.

The enactment into law by Congress of the Age Security Plan of President Roosevelt is an accomplished fact, and various states through called sessions of their legislatures, and in some cases by vote of the people on constitutional amendments, are securing complementary laws looking to their participation with the Federal Government in relief benefits or pensions for aged men and women who have passed their sixty-fifth birthday.

The Bill which passed Congress provides for two types of pensions for those who reach the age of 65—one provided jointly by the Federal Government and the State for indigent persons without any means of income, this provision being designed by the Government as a temporary relief measure; the other, a permanent measure, the compulsory contributory pension plan by which workers reaching 65 will be paid a pension from a fund built up by joint contributions of employers and employees. Payment into the contributory pension will begin January 1, 1937; one per cent jointly at first and increasing each three years until the three per cent rate is reached. There are many other features of the Economic Security Act of importance such as unemployment insurance, grants to dependent children, grants for maternal and child welfare, grants for public health work, etc.

The two aspects of the Bill that concern our Baptist ministers and churches and other denominational agencies and institutions are the Old Age Assistance Plan contributed to by Federal and State Governments and Federal Old Age benefits or contributory pensions.

The title of this article is, "What Will Baptists Do About It?", and,

I. What will Baptists do about the Social Security Act in the matter of old age assistance to ministers of the Gospel? It would seem that from the standpoint of the Government and the various states, ministers of the Gospel, now old and poverty stricken, not as ministers, but as citizens, are entitled to such assistance as this Economic Security Act provides, just as must so as any other citizen of the commonwealth.

Will our aged preachers seek this assistance and should they do so? If any of our ministers in their old age and penury should make application for assistance from the Federal and State Governments, as provided for in this Act, perhaps they would not be blameworthy since the grants made by their denomination to them are too meager and insufficient to supply their necessities. In fact the denomination is providing for only a group of our aged preachers—not all of them—and while these grants are necessarily made to the neediest of the needy among our preachers there are many more of them who really do need assistance, and because of the lack of funds in our relief treasury they cannot be aided. The average grant paid by Southern Baptists is less than \$10.00 per month, or less than 33 1-3c per day and often the beneficiary is a preacher whose wife is still living and so two persons have to eke out an existence on the little stipend they receive from the denomination. The Government plan provides as much as \$1.00 per day for each person sixty-five years of age and over whose circumstances require it, provided the state in which he or she lives co-operates with the Federal Government. If the denomination should ask these aged ministers and widows to refrain from applying to the Government for this means of assistance would they do the corresponding thing necessary, namely, provide the means for their support? The writer can but hope that our churches will rise up in their Christian dignity and with a high sense of obligation and privilege make the necessary provision through the channel of The Relief and Annuity Board.

None of our Baptist churches would be willing to accept aid from the State or Federal Government for the maintenance of worship. To do so would be to them a flagrant violation of

the doctrine of separation of church and state, and if the Government should propose to subsidize churches and provide by taxation for the payment of salaries of their pastors these churches would repudiate the whole thing, and rightly so, on the ground that it would be a violation of the First Amendment of the Constitution of the United States which says that, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Now, it appears to the writer that the same principle is involved in a denomination encouraging or necessitating their aged ministers to appeal to the Federal and State Governments for the means of support when they are retired from active service. The churches owe their ministers a support while they are active and when they are retired, and if we would not ask a State to support a minister while he is active by the same token we should not ask it to support him in his retirement. The moral obligation is upon Baptists as a people to meet this responsibility and not to thrust it upon the State, and in both essence and effect it appears to this writer that to make it necessary for our aged ministers to apply to the State for support would be inconsistent on our part in view of our adherence to the great doctrine of separation of church and state.

Southern Baptists contributed less than two cents per member for the whole year of 1934 for ministerial relief, and they certainly will have to improve on this greatly if they sustain their preachers and make it unnecessary for them to look to the Government for aid. We are equal to all this, and the question is—What will we do about it?

II. What will Baptists do about prevention of old age dependency of their preachers in the light of the Federal Government's provision for the prevention of old age dependency in the case of more than thirty million of employed persons? (Let it be remembered there are many other citizens of the United States covered by pensions laws than this number, for the Government pensions its postal clerks, mail carriers, its officers and men of the Army and Navy, and through the Railroad Pension Act all employees of railroad companies, and many others). But, our preachers and other employees of churches, denominational boards, agencies and institutions are excluded from the benefits of this pension act. We say they are exempt from the taxes, both employer and employee, and that is tantamount to exclusion from the benefits for only those are to receive the benefits who are required to pay the taxes. What should Baptists do about this? We answer that the effect of the act of the Federal Government in adopting so comprehensive a bill to care for the aged and unemployed should stimulate our churches to do at least as much for their old and disabled servants.

In thousands of our churches it will be found that the great majority of the members are included in the Federal Pension Act. These members will pay 3% of their wages or salaries up to and including a basis of \$3,000 per year, and their employers will pay a tax of like amount on account of such employees, so it will come about that preachers will be facing, in their Sunday services, a great number of people who are protected against old age dependency by the Government, while the preacher himself will be unprotected, unless and until the church which he serves joins with him by taking membership in the Service Annuity Plan of The Relief and Annuity Board, which plan provides age annuities, widow's annuities, benefits for total and permanent disability, death benefits and orphans' benefits. And all this at a cost rate of 2½% of salary paid by the preacher and 8% of salary paid by the church. Or, if this plan is thought to be too ambitious and to cost more than the church and minister can contribute then there should be participation by them in another plan of the Board known as the Age Security Plan which will provide age pensions, pure and simple, at age 65 and on the cost rate of 3% for the minister and 3% for the church.

The Federal Government is expecting the churches to avail themselves of their privilege of taking care of their own preachers and of exemplifying their own teaching which has mightily influenced business and the Government to provide pensions for the aged, and if our churches conclude not to meet this reasonable and righteous expectation Congress has already said, in effect, by the passing of this Security Act that it will not permit business to follow the example of the churches.

What will our churches and ministers do about it?—Only they can answer the question—and may God speed the day when they will answer it rightly.

—BR—  
THE TITHE  
By A. Pilgrim

—O—  
(Continued from last week)

Following are some pertinent passages from the New Testament. The following spoken by Christ unmistakably commands and upholds the system of the tithe: Matthew 23:23, Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Here Christ severely criticizes certain of the Jews for their ceremonial and mechanical hair-splitting according to the letter of Moses' law and losing sight entirely of what might be termed religion of the heart or fundamentals; which, will automatically take care of stewardship and other matters. The main point for us now is that he specifically upheld the duty of tithing or as Christians regard it, the grace of giving. Chapters 8 and 9 of II Corinthians fully expound the grace of giving. Please read these two chapters in full.

8:1, Moreover brethren, we do ye to wit of the grace of God bestowed on the churches of Macedonia;

2. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3. For to their power, I bear record, yea, and beyond their power they were willing of themselves:

4. Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7. Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

11. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.

II Corinthians 9:6, But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

9. (As it is written, He hath dispersed abroad,

he hath given to the poor: his righteousness remaineth forever.

10. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)

I Corinthians 16:2, Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

In these scriptures from the New Testament we see first that Christ sanctioned tithing, and second, how Paul amplified giving as a Christian grace; how, even as in the Old Testament it is commanded to be done and likewise blessings are assured for obeying and reaping sparingly is assured for sowing sparingly. Paul makes this fundamental difference however. He preaches the giving of ones self first and that then the giving to God liberally will naturally follow. Paul when he says "As God hath prospered him" sets forth that God gives us what we have. In I Cor. 16:2 he sets forth systematic and proportionate giving even as in the Old Testament but leaves the proportion to the individual: "Every man according as he purposeth in his heart, so let him give." Although Paul does not prescribe the tithe his precepts will embody fully what God commanded in the Mosaic Law when he says tithes and offerings. Paul's plan or injunctions can be considered in reality as identical with the laws of Moses naming tithes and offerings.

As previously shown God gave detailed instructions concerning what the tithe was to be, how and when it was to be given, condemnation for not giving the tithe as commanded, and promises of blessings if done according to His commandments. The Bible has many proofs of both sides of the question. Individuals and the Israelite nation were cursed or blest in proportion to their obedience or disobedience to God. It isn't left for our own conjecture concerning God's dealing with His people; we are told in no uncertain terms that such was the case even though we are now under the new dispensation and do not obtain salvation by adhering to the Mosaic law, yet I see nothing to indicate that its standards are to be disregarded by a child of God and everything to substantiate the view that we are to abide by it. Malachi 3:7, For I am the Lord, I change not, therefore ye sons of Jacob are not consumed. God principles, truths, and laws do not change even as He does not change. Christ by no saying that I know of set aside or replaced any part of God's laws to His people, but in reality built upon them and amplified them. He made some of the Ten Commandments even stricter, and I know of only one case where one was modified, and that in regard to emergency needs on the Sabbath. Christ's precepts are implanted in the hearts of His followers, whereas the Mosaic law was an external law. Christ instead of setting up a code of laws and numerous ceremonies put Christian "on his own" under love. "If ye love me ye will keep my commandments." It is left for each one of us to prove how much we love Him by how much we do for Him. If we love one we will do our utmost to do that which pleases whom we love. We will be diligent to learn that which will please. The Bible is replete with ways to please him. Under the dispensation of grace through our love of God and His Son, Jesus Christ, we are left to demonstrate by attitude and works our love and faith in Him.

Although Christ did not by an elaborate set of rules prescribe tithing, nevertheless one who is fully consecrated will set about to find out what plan or standards if any have been given relative to man's obligations to God in regard to property. They are set forth in great detail in the Old Testament. I see no wall built shutting off the Old Testament. The New Testament has set up the plan of salvation by grace and has made love the ruling principle of our Christian conduct.

Matthew 5:17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill.

18. For verily I say unto you, Till heaven and

earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

When one gains the right attitude toward his duty to God it will not take him long to begin to look for enlightenment and God has laid down His plan in numerous places in the Bible. When a supposed Christian takes the attitude that he is expected only to obey the commands of Christ, then that to me is proof that he is one who is not filled with love for Christ, but is filled with greed and selfishness. Even so if he will search he will find as given before that Christ sanctioned tithing and in Matthew 5:17, 18, 19, commanded obedience to the Mosaic law. Yes, they close their minds and shut their eyes towards such doctrines because it means to admit their truths, they must give of themselves and their goods to God, against which they are reasoning with the aid of the Devil. The hard-hearted and selfish person (not being filled with love toward Christ and not having first given themselves), build according to what they selfishly want to be, their standards by foolish human reasoning (modernizing and adapting Christianity to the present, etc.), and by refusing to have an open mind to the Bible. They may say that they have an open mind toward the New Testament and that that is as far as they need to go. But if a Christian is open minded to the New Testament, and studies the New Testament he will be compelled to realize that the Old Testament applies to Christians of today too. One has only to analyze his own life, the lives of his acquaintances, and the current history of nations to find that the laws of the Old Testament are being borne out today exactly as they were in the past. That to me is a living and conclusive proof that the Old Testament is in effect today with the New Testament. What of the "Depression"?

Scriptures have been given above to show without question that God requires the tithe as an act of stewardship and love. It has been shown that it is due from all the increase which we are blessed with. I have seen no mention made of deducting expenses. It is not left for the Christian to decide whether tithing is right or wrong or due. To most of us it is just, but the question in the last analysis is whether he decides to obey or to disobey God. God didn't leave it to us to pay if we were so inclined but He requires it. And it follows that we are accountable to God for our stewardship of His possessions ever since we have had them.

(Continued next week)

#### PROPOSED ORGANIZATION FOR ENLISTMENT

A. F. Crittendon

—O—

##### I. Associational Organization.

It is proposed to put on a definite, vigorous effort to enlist all the churches in cooperation with and support of the Cooperative Program and the plans of the Mississippi Baptist State Convention for promoting the interests of every agency and institution of our denomination. It is proposed that this effort be directed through an associational promotion committee to be composed of all pastors in the association, the superintendent of the associational Sunday school organization, the superintendent of the associational W. M. U., the director of the associational B. T. U. and the president of the associational Brotherhood, as ex-officio members and one member from each church in the association. The wisdom of having all pastors as the God-ordained leaders of the churches on the committee will be apparent to all. It will also contribute to a unified denominational program for the association if the leaders of the associational Sunday school, B. T. U., W. M. U., and Brotherhood organizations are members of the committee. In that way the denominational pro-

gram will have systematic emphasis on the programs of these various associational organizations and the local units of these organizations in the churches will be kept in touch with the whole missionary, educational and benevolent work of the churches. Of course, some associations do not have all of these organizations. In that case, such organizations as exist would have representation.

Each church should have a member on the Promotion Committee who would assist the pastor in keeping the missionary causes before the church and seek to keep the membership of his church informed concerning the plans and needs of the various denominational agencies and institutions. He would seek to promote a program of information in his own church and would seek to lead the membership of his church in a sacrificial support of the kingdom causes.

In addition to the above members of the committee we would seek to secure as chairman of the Associational Promotion Committee in every association a member who is zealous for the cause of Christ, capable of leadership and willing to dedicate time and effort to the promotion of the Cooperative Program causes.

##### II. Church Organization.

A church promotion committee is suggested to be composed of the best man available in the membership of the church as chairman, the pastor, chairman and secretary of the deacons, Sunday school superintendent, B. T. U. director, W. M. U. president and the teacher or president of large Sunday school classes. This church promotion committee would serve as a budget committee in making up the budget for recommendation to the church, would lead in plans for putting on the annual Every Member Stewardship Enrollment, and would serve throughout the year as a Cooperative Program committee to seek to promote the interests of the Cooperative Program.

The wisdom of having the leaders of these various auxiliaries and activities of the church as members of the promotion (budget) committee will be seen when it is considered that we shall seek the cooperation of the members of all these departments of our church life in the support of the church program. It is desirable to have a representative of these various activities on the committee who will know first hand of the needs of his particular department and what consideration it should have in making out the budget. Having been present in the committee meeting he will be able with definite and complete information to back up the leadership of the pastor and deacons in presenting the church program to his department of the church activity, and can effectively lead them to a sacrificial support of the whole church program. The entire membership of the church will support the whole program of the church if they feel that they have been considered in making that program.

I would recommend that an enlistment committee composed of teams of two members for each fifteen or twenty members on the resident church roll be appointed to assist the promotion committee in preparation for and putting on the stewardship enrollment, and that these teams serve throughout the year in a sincere, earnest effort to enlist every member of their group in a wholehearted support of the whole program of the Master,—in attendance, visiting, witnessing, and in practicing Christian stewardship in promoting the whole Cooperative Program. This committee would act as stewardship enrollment solicitors for the Every Member Canvass and then would serve as evangelists of cooperation and enlistment in backing up every activity of the church and every program of the denomination.

—BR—

W. W. Kyzar is with Pastor A. T. Cinnamon for a ten days meeting at First Church, Kosciusko.

Dr. Purser says the Oxford church is preparing to celebrate its centennial and will announce the plan of celebration when they find out exactly when they were born.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Please write on white or unglazed paper—

The Monthly Missionary Topic for the month of October is "Youth Uplifting the Banner." We have had some requests for a playlet or pageant suitable for the occasion. You can get a pageant from the W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala., entitled "The Way of the Cross," for 10c. The time is 20 minutes, and characters, 14 young women.

I want to call attention to the fine material in the October number of Home and Foreign Fields that may be used to supplement the Royal Service program.

Many Royal Service subscriptions are expiring this fall. Do not fail to renew and also secure new subscribers.

466 Rue Lafayette, Shanghai,  
August 20, 1935.

My dear friends and co-workers:

Another summer has come and almost gone before my having found time for the happy task of writing a letter to you. I have thought of you often since I last wrote, and I love and appreciate you and your interest in me, if possible, more than ever. As the years go by I understand better what your friendship means to me, what a stay and strength your prayers are, and what a great and glorious work you, through the W. M. U., are doing for our Master. What would we on the mission fields do without you!

Did you know that it was twenty years ago this year that I left my beloved homeland to come to China? I can hardly believe myself that it has been so long—it seems a much shorter time, and many things which happened then are almost as vivid in my memory as if they had happened yesterday. I could fill this letter with reminiscences, but who enjoys a reminiscence except the one doing it? I will say, however, that the Heavenly Father has been very precious to me and has filled the years with blessings and joys unspeakable. My heart grows happier with every passing year. How I praise Him for all His goodness!

Looking back over the work of the year and of the years, we can see that the way has ever led upward. For the last year there have been no outstanding high peaks and no very deep valleys. I have done about the same kind of work—teaching in the three schools, visiting in the homes, evangelistic work, especially at Fah-Hwo, B. Y. P. U., Sunday school, and evening Bible classes.

My evening Bible classes have afforded me great pleasure. There is no joy greater than studying and teaching the Bible, and to teach it to young men who volunteer to come at the end of a busy day in office or bank, showing when they come an eagerness to know, is an immeasurable pleasure. One young man came to Shanghai from far away Szechuen Province in the west of China, not a Christian, but an earnest enquirer, and began coming to the Saturday evening and Sunday morning classes and the B. Y. P. U. He was deeply interested in Christianity and the Bible. After being here a few months he was called back home. Soon after getting back there he united with a Methodist Church and seemed to be a very happy Christian. In his last letter he told of being way off alone in a little village, the only Christian in all that section. He said he was lonely

## Young People's Column

Word comes from Mrs. B. H. Lovelace, Counselor of the Y. W. A. at Hillman, that 100% of the girls are enrolled in Y. W. A. Congratulations!

Miss Juliette Mather, our Southwide Young People's Secretary, is to be in our state from Oct. 1-12. She will be with your State Young People's Secretary in College Visitation. We plan to visit each of the colleges, strengthening the work and of course expect many blessings in our lives.

Flora, Miss.

My dear Miss Robinson:

Am enclosing our report for this quarter. Am sorry this is not a full report—but we have only been organized a month, and have not been able to get all the phases of work started, as yet.

Am glad to report to you of our organization: Have a fine group of boys—beginning with four, we have grown to twelve already—about all available material.

We have our Worlds Comrades and are using it as the foundation of our four monthly programs. Have already initiated eleven of the boys. It was a beautiful, impressive service and they enjoyed it very much. I don't mean to brag on my boys, but they are fine. I'm only showing you we have to strive to be an A-1 chapter for we call ourselves the McComb Chapter of R. A.'s, and I pray we may prove worthy of the name.

Mrs. P. E. Haley,  
Counselor.

New Albany, Miss., Rt. 1

Dear Miss Robinson:

Our Y. W. A. has reached its quota of one (1) subscription to the "Window." The W. M. S. was so good as to give us that subscription. We appreciate it very much. At our next meeting, which is tomorrow (Friday 27th), we are planning to get another subscription. We don't have any individual subscribers yet but hope to have in the near future. We have thirteen members.

Although we have not done much during the summer we have taken a new interest in things since our wonderful revival.

Mrs. Sarah Robbins.

and longed for the companionship of Christian friends, but that he found comfort and help in his Bible and in prayer. We are hoping and praying that he may really let his light shine in that darkened section, and be used to win many to Christ. It is not easy for a young man, inexperienced, alone and surrounded by non-Christians, to witness for Jesus, but we are trusting God to give him needed courage and strength. Please pray with us that he may stay true, and that he may be a real soul winner.

During the year two of our young men have fallen very far away from the Lord they professed to love and serve. The desire to get rich

quickly and fly high proved the downfall of one who was in a position where money could easily be borrowed. Now in disgrace he dares not show his face among his old friends and acquaintances. The other married a girl very hostile to Christianity. The temptations she put in his way allured him away. Now he too, crestfallen and downcast, is unwilling to face his old friends. I desire your special prayers for these two wandering ones.

Last Sunday we had a baptismal service in our church which brought some of us more than the usual joy. There were eight or ten baptized, but two in whom we were especially interested. One was a Senior Three girl of our Tsing Tuh School, a girl over whom we have yearned, and for whom we have prayed a long time. Three years ago she was in Senior Two, one of the brightest and best pupils we had, but wholly indifferent to Christianity. About the middle of the term, she was taken sick with what seemed to be T.B. in a very bad form. She and a younger sister were taken to a tuberculosis hospital, where they stayed for some time, but later were brought home where the younger sister soon died. This girl hovered near death's door for several months. Many times when we went to see her, we were sure that was the last time we would see her alive. Her parents, though not Christians, seemed glad for us to go and pray for her. God miraculously raised her up, and last fall she was well enough to come back to school. You can understand how very grateful we were to see her give her young life to God who had been so good to her!

The other was a little ten-year-old girl, the youngest of thirteen children who had had a very unusual experience. When she was a baby in arms, her parents lived in the interior of China. Because of fighting in the city where they lived, they had to flee for their lives, not together, but separately. Because of the almost certain death which threatened herself, the mother carefully dressed and wrapped her baby, wrote a note in which she gave the child's name, and begged the finder to be kind to her, pinned a ten dollar bill to her clothes and took her outside the city wall where she left her never expecting to see her again. It was nothing short of a miracle that at the end of the trouble, father, mother and all the children, even to the baby who was safely returned by the finder, were united. Now this little one has given her life to Him who protected her from danger and gave her back to her parents. Her mother, like Hannah of old, has dedicated her child to the Lord for Christian work when she is old enough to do it. May she who has early heard His call to follow Jesus, also hear His call to a life of service for Him.

There are other things connected with our work I should like to tell you about, but lest I weary you and presume too much on the gracious generosity of our W. M. U. in Birmingham who are kind enough to copy and send this letter out, I will stop.

May God's richest blessings be continually with you each one. Please pray much for us.

Lovingly and gratefully,

Your missionary,  
Pearle Johnson.

Postage on letters to China: 5c for first ounce or fraction thereof; 3c for each additional ounce or fraction.

# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in  
advance.

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

Our Advertising Department is in charge  
of Jacobs List, Inc., Clinton, S. C. Soli-  
citing Offices: E. L. Gould, Manager, New  
York Office, 40 Worth Street, New York,  
N. Y.; W. R. Sperry, 360 N. Michigan Ave.,  
Chicago, Ill.; Geo. F. Dillon and Julian A.  
Kirk, 500 National Fidelity Life Building,  
Kansas City, Mo.; G. H. Ligon, 421 Bilt-  
more Ave., Asheville, N. C.; J. W. Ligon,  
729 Park Drive, N. E., Atlanta, Ga.

## East Mississippi Department

By R. L. BRELAND

### Anchor Baptist Church

January 20, 1935, Anchor Baptist  
Church, Lafayette County, was or-  
ganized with some 20 members.  
Rev. Louie J. Crumby of Water  
Valley was called as pastor. The  
church had no house of worship, so  
Mrs. Florence Anderson fitted up  
a dwelling on her place for services  
to be held in. September 8th, the  
pastor began a meeting with this  
church, preaching only at night.  
The writer was with him and  
preached four nights. The meeting  
closed last week. The following  
letter from the pastor tells the re-  
sults of the meeting

"We closed our meeting at An-  
chor Monday night and will bap-  
tize Saturday morning. We have 17  
to baptize and received three by  
letter, making a total increase to  
the church of 20. The prospects are  
good for a wide-awake church up  
there. This finishes my ninth meet-  
ing for this summer. In them we  
have had 105 additions, 81 by bap-  
tism. Let God be praised.—L. J.  
Crumby, pastor."

### Interesting Incidents

Recently I received from Dr. E.  
W. Barnett of Standing Pine Bap-  
tist Church, Leake County, an in-  
teresting sketch of that church. It  
gave some dates and names, but  
those were recently published in  
this department; so I will give here  
only two incidents that are inter-  
esting as they show religious life  
of a half century ago:

"I remember when the church  
was organized (1885) and brother  
E. T. Dendy was called as pastor,  
the subject of paying him for his  
services was mentioned. He said  
that if he could get one dollar per  
day for his work he would be sat-  
isfied, which would be about \$25.00  
per year. This was mostly paid in  
meat, molasses (sorghum), home-  
knit socks and home-raised tobac-  
co. The old man had only one horse,  
and in plow-time he had to walk

from his home near Thomastown,  
about 25 miles. I well remember his  
coming to my house one Friday  
night early in the spring and it was  
cold. He was wet up to his waist.  
When he got to Pearl River it was  
out of its banks, so after crossing  
on a ferry boat he came to a slough  
and waded almost waist deep to  
preach to about a dozen people.  
Where is the preacher that would  
do that today to preach to about a  
dozen members?

"The third year after the church  
was organized the Methodist peo-  
ple had also organized and had for  
their preacher Rev. John Henry  
who lived near Beech Springs,  
Neshoba County. When the time  
came for holding our meeting, which  
was always about August 1st, the  
proposition was made that the two  
churches hold their meeting togeth-  
er, have what is known as a union  
meeting. Both churches came  
together and built a large brush  
arbor. It was agreed that brother  
Dendy would preach in the day and  
brother Henry at night. Those who  
joined would be given a right to  
choose which church they wanted to  
join and all joined the Baptist  
church. After services Wednesday  
night brother Dendy spent the night  
with brother Greer, a member of  
the Methodist church, and brother  
Henry stayed with me. Henry did  
not know where Dendy spent the  
night.

"Next morning early brother  
Henry went up to brother Greer's  
to discuss the meeting. Brother  
Dendy was sleeping on the front  
porch in a side room. Henry called  
Greer out on the front porch to dis-  
cuss the meeting with him, saying  
among other things that he was  
getting tired of catching fish for  
the Baptists to spring, and that if  
old brother Dendy did not change  
his way of doing he would go to  
hell as slick as an o'possum's tail.  
All of you who ever knew brother  
Dendy know he was an Irishman,  
and when brother Henry made that  
last remark brother Dendy came out  
of his room and our union meeting  
broke up."

The Neshoba Baptist Associa-  
tion meets twelve miles north of  
Philadelphia with Providence Bap-  
tist Church of which Rev. L. T.  
Grantham is pastor. Rev. John R.  
Breland, Philadelphia, is moderator.  
Meets October 10th and 11th.

Thanks to brother Jas. M. Nichol-  
son of Embury for an invitation to  
attend the Zion Association which  
met there last week, but sorry that  
conditions arose which prevented  
my attending. I knew brother Nich-  
olson back in Neshoba County when  
we were both younger than we are  
today.

### THREE SPURGEON DOG STORIES

By Rev. A. Cunningham-Burley  
Putney, London, England

1

I remember once, when a lad,  
having a dog, which I very much  
prized, and some man in the street  
asked me to give him the dog; I  
thought it was pretty impudent,  
and I said as much. A gentlemen,  
however, to whom I told it, said,

"Now suppose the Duke of So-and-  
so,"—who was a great man in the  
neighborhood—"asked you for the  
dog, would you give it to him?" I  
said, "I think I would." He said,  
"Then you are just like all the  
world; you would give to those who  
do not want." Who in the whole of  
this congregation would object to  
give anything to the Queen? Not a  
soul of us; and yet, perhaps, there  
is no person in the world who so  
little needs our gifts. We can al-  
ways give to those who do not re-  
quire anything; for we feel that  
there is some little honor conferred  
upon us—an honor bestowed by the  
reception. Now, look at Jesus. When  
he gives to his friends, he gets  
no honor from them: the honor is  
in his own free heart, that should  
lead him to give to such poor neces-  
sitous worms. Great men have gone  
to Christ with mere professions,  
and they have asked him to be good  
to them; but then they have at  
the same time declared, that they  
had a righteousness of their own,  
and did not want much of him;  
and he has sent them about their  
business, and given them nothing.  
He said, "I came not to call the  
righteous, but sinners to repent-  
ance." But whenever poor, lost sin-  
ners have gone to Christ, he has  
never turned one of them away—  
never. He has given all they could  
possibly want, and infinitely more  
than they thought they could ever  
expect.

2

I was once staying in the north  
of Scotland, where there was a  
ferocious dog chained up. He came  
out and I patted him, and he jump-  
ed up with his fore-feet upon me;  
I caressed him, and he seemed par-  
ticularly fond of me. The master  
came out. "Come away, my dear  
sir," said he, "That dog will rend  
you to pieces." But I did not know  
it, and when I passed by he seem-  
ed to know I was not at all afraid  
of him, so he didn't meddle with  
me. In like manner, Christians, be  
not terrified at your adversaries.  
They may growl, or they may snarl,  
but do not you shrink back with  
fear; it will make them bark the  
more. Take as little notice of them  
as possible. Ah! poor things, you  
can well say, "Father forgive  
them, they know not what they do."  
Just leave them all alone, and if  
they must know the reason tell  
them what David told Michal, —  
God has chosen you to shew forth  
his praise. I dare say you may be  
insane enough in their eyes. A  
good friend of mine, when he was  
told he was mad, said, "Well if I  
am mad you ought to be very pa-  
tient with me, for fear I should  
grow worse. If I am mad now, per-  
haps I might grow wild. So be gen-  
tle with me." There is a good  
humored way of rallying in return;  
only it must be without bitterness.  
Tell the people who take needless  
offense, they must try to teach you

better; if you have gone so far  
astray they ought to lead you back  
again. By degrees they will have  
done with this raillery, and begin  
to respect you. If there is one in a  
family that is looked up to most of  
all, it is usually that one which all  
the family abused at one time. He  
has borne the brunt of opposition;  
he has held his ground; and he has  
won the palm of consistency. Give  
way an inch and you will have to  
give way an ell. Yield a single  
yard and your enemy will drive  
you out. Stand right still, calmly,  
quietly, with the determination that  
you can die, but you cannot fly;  
that you could suffer anything, but  
you could not deny your Master,  
and your victory is won.

3

Many years ago my garden hap-  
pened to be surrounded by a hedge,  
which looked green, but was a poor  
protection. A neighbor's dog was  
very fond of visiting my garden,  
and as he never improved my flow-  
ers I never gave him a cordial wel-  
come. Walking along quietly one  
evening I saw him doing mischief.  
I threw a stick at him and advised  
him to go home; but how did the  
good creature reply to me? He  
turned round and wagged his tail,  
and in the merriest manner picked  
up my stick, and brought it to me,  
and laid it at my feet. Did I  
strike him? No, I am not a mon-  
ster. I should have been ashamed  
of myself if I had not patted him  
on the back and told him to come  
there whenever he liked. He and  
I were friends directly, because you  
see he trusted me and conquered  
me. Now, simple as the story is,  
that is just the philosophy of a  
sinner's faith in Christ. As the dog  
mastered the man by confiding in  
him, so a poor guilty sinner does,  
in effect, master the Lord himself  
by trusting him, when he says,  
"Lord, I am a poor dog of a sin-  
ner, and thou mightest drive me  
away, but I believe thee to be too  
good for that. I believe thou canst  
save me, and lo! I trust myself  
with thee. Whether I am lost or  
saved, I trust myself with thee."  
Ah, dear heart, you will never be  
lost if you thus trust.

BR

### B. T. U. ATTENDANCE SEPT. 29

Jackson, First Church	146
Jackson, Calvary Church	125
Jackson, Grif. Mem. Church	209
Jackson, Parkway Church	93
Jackson, Northside Church	49
Brookhaven, First Church	199
Clarksdale Baptist Church	153
West Point, First Church	132

## Prostate Sufferers

An Enlarged, Inflamed or Faulty prostate  
Gland very often causes Lameback, Fre-  
quent Night Rising, Leg Pains,  
Pelvis Pains, Lost Vigor, Inso-  
mnia, Etc. Many physicians en-  
dorse massage as a safe effective  
treatment. (See Reference Book  
of the Medical Sciences, Vol. VII,  
3rd edition). Use "PROSAGER,"  
a new invention which enables  
any man to massage his Pros-  
tate Gland in the privacy of  
his home. It often brings relief  
with the first treatment and  
must help or it costs you noth-  
ing. No Drugs or Electricity.

Write MIDWEST PRODUCTS CO.,  
B-5100, KALAMAZOO, MICH.

## GRAY'S OINTMENT USED SINCE 1820—FOR BOILS

Superficial Cuts and Burns and Minor  
Bruises. 25c at Drug Stores.

## Sunday School Lesson

Prepared by L. D. Posey

For Oct. 6, 1935

Subject: Isaiah Portrays the Suffering Servant.

Golden Text: With his stripes we are healed. Isaiah 53:5.

Scripture: Isaiah 53:1-2. For supplemental work, study John 19:17-37.

Time: Students are likely to become confused about dates pertaining to the scriptures. The reason is, the authors of chronological tables, differ in their conclusions. For all practical purposes, the common reckonings in our Bibles are about as good as any to be had. On that basis the scriptures for today's lesson, were written about 712, B. C.

Isaiah lived about ninety years, and his ministry covered a period of at least sixty-two years. He began during the reign of Uzziah, and continued entirely through the reigns of Jotham, Ahaz and Hezekiah, all of them kings successively of the kingdom of Judah. He died about 690, B.C.

Place. Isaiah lived in Jerusalem, the capitol of the kingdom of Judah. In the main, his messages were for that division of the Jews. The last six chapters of his prophecy, portrays the millennial reign of Christ.

### Introduction

With this lesson, we begin a new quarter's study of the Bible, covering a number of the later prophets of Old Testament times. It furnishes us an opportunity to see how much of their prophecies are being fulfilled before our eyes, as God gathers His people back to Palestine, for the final conflict of the ages, preparatory for the return of Jesus, and the setting up of His kingdom in the world. If a study of these prophecies with their fulfillment before us, does not change people from post- to pre-millennialists, then it will be because they are blinded by their preconceived notions of things, as the Jews were, that caused them to reject the plain prophecies concerning Christ at His first coming; and, hence, secured His crucifixion. As the Jews had to suffer for their delusion, so will professed Gentile Christians have to pay the price of their unbelief of ALL that the prophets wrote of His second advent.

Teachers of the lower grades in Sunday schools, can get the attention of their pupils by telling them about God revealing to Isaiah more than seven hundred years before Jesus was born, how He, (Jesus), would suffer and die for sinners. Then make the application of the lesson.

Adult classes will have more opportunity than time for this lesson. Chapters 2 and 11, of Isaiah, should be studied in preparation for the scope of this great man's prophecy, and see how God revealed to him the days in which we live. No generation of the human race,

has ever had such privileges as we have, in that we are so near the time of the return of our Lord, and the possibility of being translated, and go to heaven without tasting death. May God hasten the day.

### The Lesson Studied

As already stated, in effect, we have in this lesson a word picture of the life, suffering and death of our Lord. Some great truths stand out in this lesson, that modernists, infidels and hoodlums will never be able to overcome. To dispute the reality of two persons known in history as Isaiah of Jerusalem in Judah, and Jesus of Nazareth in Galilee of Palestine, is to brand one's self as a fool. The next truth is, these two men lived in the world more than seven hundred years apart, Isaiah having lived first. The next truth is, that the record of Isaiah and his prophecy concerning Jesus as we have it in the Bible now, was in the original Hebrew, and then translated into Greek, the Septuagint version, more than two hundred years before Jesus was born; hence, the impossibility of any fake record. From the authentic record of both sacred and profane history it is a known fact that Jesus of Nazareth lived a life and died a death that answered in every detail to the record of Isaiah 53. These truths produce a double truth; namely, divine revelation and miracle. When these truths are established, the entire foundation of modernism is swept away like a boy's sand man before a cloudburst. Only divine revelation could enable Isaiah to write a pen picture of Jesus seven hundred years before He was born. That of itself is a miracle. When divine revelation and miracle are admitted, then the foundation of the Bible is established. With that established, then God's entire plan of human redemption through the sacrificial death and bodily resurrection of Jesus Christ is made sure and certain.

With the foregoing truths before us, we realize the importance of this lesson, and should approach the study of it in the most reverent manner.

Isaiah has been called "The Evangelist of the Old Testament." The reason is, he had such clear vision of Jesus, and salvation through Him. In Isaiah 7:14, we have the prophecy of His virgin birth, while in 9:6, we have His human and divine nature affirmed in the words, "unto us a child is born, unto us a Son is given." His human nature is expressed by "a child born"; His Deity is expressed by "a Son given." Also, in the same verse, among the names given Him is that of "The mighty God, the everlasting Father." How wonderful!

Isaiah also received a revelation of Jesus in His coming glory. In chapters 2 and 11, we have word pictures of Jesus reigning in triumph over the world. That these prophecies were not fulfilled at the first coming of Christ, and that the very nature of the things involved, preclude their fulfillment before He returns, are self-evident facts, disputed only by the wilfully blind. The "blind leaders of the blind," hailed the World War as "a war to

end war, and make the world safe for democracy." But look at the world today. Our own nation, the one humanly speaking, that turned defeat into victory for the Allies. Our nation is no longer a representative democracy, but a bureaucracy, directed by communistic Jews and infidels. Not only so, but the world is now preparing for war such as has never been experienced.

During the World War, there were two groups of leaders; political and religious. Had the religious leaders known God's word as they should, and had the courage to proclaim it, the deception would not have been so great. But with all that so fresh in mind, there is a religious leadership now, that teaches that everlasting righteousness will be accomplished by the preaching of the gospel. That the kingdom of heaven is already established, and will be extended under the preaching of the gospel, until Satan shall thereby be bound, and God's will done on earth as in heaven. May the Lord pity them in their ignorance, and turn the people to the true teaching of His word, which reveals the glorious fact that Jesus will come soon, and take His people out of this awful condition on earth.

How glorious the fact that God through Christ made provisions for the salvation of all who will trust Him; that Jesus shall return and rule this world in righteousness; and that those who are saved by His grace shall reign with Him.

Since we are to have but one lesson this year telling anything about Isaiah, I have chosen rather to give a brief outline of the substance of his prophecy as it pertains to Christ, than to confine myself to a discussion of the fifty-third chapter of that prophecy. The facts therein contained, were fulfilled at His first advent; the others to which I have referred, will be fulfilled at His second advent.

### SUNDAY SCHOOL DEPARTMENT

Another very fruitful week for the Sunday School Department was that of August 25-31 when an enlargement campaign was promoted in Pearl River County with 12 churches cooperating. Splendid advance preparation had been made, due largely to the faithful service of Rev. R. K. Corder, pastor First Baptist Church, Picayune, and the people were ready when the workers arrived.

A good start was made the first day in getting a religious census in each church, and definite plans made for the class work during the week. This being the week of the second primary election in the State, the attendance was reduced some, but all in all it was very encouraging. The average attendance for the 12 classes each night was 418, with a total of 1,583 enrolled in Sunday school, and 1,932 resident church members.



Chafing and Itching Rash easily soothed by the bland medication of Resinol

## Stop Chills and Fever!

### Rid Your System of Malaria!

Shivering with chills one moment and burning with fever the next—that's one of the effects of Malaria. Unless checked, the disease will do serious harm to your health. Malaria, a blood infection, calls for two things. First, destroying the infection in the blood. Second, building up the blood to overcome the effects of the disease and to fortify against further attack.

Grove's Tasteless Chill Tonic supplies both these effects. It contains tasteless quinine, which kills the infection in the blood, and iron, which enriches and builds up the blood. Chills and fever soon stop and you are restored to health and comfort. For half a century, Grove's Tasteless Chill Tonic has been sure relief for Malaria. It is just as useful, too, as a general tonic for old and young. Pleasant to take and absolutely harmless. Safe to give children. Get a bottle at any drug store. Now two sizes—50c and \$1. The \$1 size contains 2½ times as much as the 50c size and gives you 25% more for your money.

Other census information was that there were 95 classes in the schools, and 30 new ones were added, with the teachers selected and enlisted during that week. Total prospects, 1,825; possibilities, 3,408; number lost (10 years of age and above), 513. Only one of the 12 schools had a workers' meeting, but most of them made definite plans for starting one right away. The Six Point Record System was installed in many schools and the grading overlapping in some instances corrected.

The attendance at Sunday school in these 12 churches the first Sunday of the campaign was 864, and the next Sunday it was 1,094—due largely to the program of visitation that was arranged for definitely in these schools.

Many were the expressions from pastors, teachers, and others as to the high type of work done; and later reports from many are to the effect that great good has already come to these churches as a result of the week's work.

He was indignant. He called up true newspaper office: "I noticed in today's paper that you have printed my death from flu."

"Is that so," replied the telephone girl, "and where are you speaking from now?"

Customer in Drugstore (on Sunday morning) — Please give me change for a dime.

Druggist — Here it is. I hope you'll enjoy the sermon.—Pathfinder.

## Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Dept. A, Salisbury, N. C., for a FREE full size package.—Adv.



**JUDGE R. E. JACKSON**  
Moderator, Bolivar County Assn.

Judge R. E. Jackson was elected moderator of the Bolivar County Baptist Association for the twelfth consecutive year at the county meeting in Shaw last Thursday. Judge Jackson has been the only moderator of the association during the eleven years since its organization.

Moderator Jackson insisted that some one else be chosen, but the association urged him to remain for at least the coming year.

Mr. J. E. Taylor and Mr. O. B. Souter, Clerk and Treasurer for a number of years, were also re-elected.

Rev. L. T. Greer, pastor of the Boyle Baptist Church, preached the annual sermon. He capably emphasized the gospel promise that, if we go, if we make disciples, if we baptize, if we teach, Christ has promised to ever be with us. His message was appropriate, impressive and delivered with a heartfelt earnestness.

Hon. Ed H. Green was elected county leader of the Baptist Brotherhood. This is the first time a county leader has been chosen, but Mr. Green is very enthusiastic about the value of the Brotherhood and a county-wide meeting is to be held soon with the hope that plans may be laid for developing a Brotherhood organization in every church in the association.

The association will meet with the Rosedale Baptist Church next year. Rev. Carroll Hamilton of Skene is to preach the annual sermon, with Rev. George Gay of Rosedale as alternate.

Mr. Bob Crosby was elected B. T. U. leader and Mr. Joe P. McCain Sunday school leader. Mr. J. A. Thigpen of Shaw and Dr. Ira D. Eavenson were elected Stewardship leader and member to the State Board.

Visitors to the association were Dr. J. E. Byrd speaking in behalf of the Investment Campaign, Mr. Miller representing the Baptist Home and Mr. Goodrich the Baptist Record.

#### CLARKE COUNTY ASSOCIATION

The annual associational meeting of the Clarke County W. M. U. was held at Harmony Baptist Church, September 25, 1935. There was a good attendance of the local

membership as well as of the other societies composing the association. At noon, a delicious plate lunch was served by the Harmony ladies. The pastors of Enterprise, Quitman and Shubuta churches were appreciated guests.

The following program was well conducted by the superintendent, Mrs. J. K. Kirkland, of Quitman:

Theme, "A Good Report Through Faith," Hebrews 11:6-39.

Hymn, "Jesus Calls Us."

Devotional, "Believe," Mark 9: 23, 24; Matthew 21:23; John 11: 21, 27—Rev. W. L. Meadows.

Welcome, Mrs. Willis Dabbs, Harmony.

Response, Mrs. W. Z. West, Pachuta.

Hymn, "Faith of Our Fathers."

Enlistment, "But Such as I have, Give I Unto You," Acts 3:6-9, Mrs. John R. Brock, Quitman.

#### Afternoon

Hymn, "Fling Out the Banner."

Report of Mission Study Leader, Mrs. E. J. Greene, Pachuta.

Report of Stewardship Leader, Mrs. Andrews, Enterprise.

Prayer, Enterprise pastor.

Talk by Young People's Leader, Mrs. N. A. Edmonds, Shubuta.

Talk, "Daughters and Sons of Faith," Margaret Fund, Mrs. L. D. Patton, Shubuta.

Our Training School, Mrs. Leonard Hardee, Harmony.

Report of Societies; Report of Executive Committee: Mrs. E. J. Greene elected superintendent; Mrs. N. A. Edmonds, Young People's leader; Mrs. Andrews, Stewardship; Mrs. Kahea, Mission Study chairman.

A rising vote of thanks was given Mrs. Kirkland, who resigned on account of failing health, for her long and faithful service.

Prayer, Reverend N. A. Edmonds.

Mrs. Geo. D. Phillips.

#### VALENCE ST., NEW ORLEANS

Have you seen an impossible situation? a problem that could not be mastered? a task that could not be done? And have you seen someone come along and master that situation, solve that problem, do the thing that could not be done?

If you have not, you should go to New Orleans and visit Valence Street Baptist Church, Magazine at Valence. This church is located in an impossible situation. It is too close to the river, and no longer in the bon-ton residential section. Its earlier history, culminating in the ministry of D. I. Purser, the martyr, was glorious. There followed long years of heartbreaking decline. All the other churches in the city drew from Valence Street. I was told by one who was present that 35 people asked for letters at one service. At one time while I lived in New Orleans, the whole Sunday school organization withdrew in a body, because of strife in the church. There were long years of this sort of thing, the dearest friends of the old church losing heart, and every outgoing pastor saying the situation was impossible.

But God—but God! He came leading Slater A. Murphy and Murphy's modest little wife. Slater is a Mississippian, of, course, fav-

ors Dennis Murphree quite enough to be his brother, though he is only a cousin. They spell that good old Irish name differently, but that is not Slater's fault. Dennis illustrates the fact that there are Irishmen who can not spell their own good Irish names. Slater Murphy is a student of the late Dr. Venable, Clarke College, of Dr. Patterson, Mississippi College, of the Baptist Bible Institute. But most important of all, Slater Murphy cleaves to God.

I wish you could see what the Lord has wrought in that old church! Souls and lives and homes and hopes and high ideals are saved there. The membership of the church has more than doubled within three years. Poor and wealthy, those of more and those of less cultural attainment, have come to worship the Lord of all in that fine old church. They love the Lord, they worship Him, they labor for Him, esteeming every deed for Him a labor of love. Next to their love for the Lord is their love and lofty esteem of their pastor. Said a man to me, "Not while you are here! Preacher Murphy found me and led me to the Lord. I have ties to snap and family prejudice to overcome when I join a Baptist church. I am going to do it, but I am going to give my Lord the glory, and under Him, the man who led me to Him."

I was recently in the great old church in a revival meeting. The whole experience was a feast of the soul to me. I came away loving the Lord and the brethren and Slater Murphy as I had not before.

L. Bracey Campbell,  
Canton, Miss.

#### THANKS, GOING AND COMING

This is just a note of appreciation of the Baptist Record. I can get more good Baptist "gossip" out of the Record in thirty minutes than I can out of all my other reading in a year. For instance, in a recent issue I read where the pastor who baptized me when I was about sixteen years old, Dr. J. C. Massee, has taken unto himself another wife. I am fairly sure this information would not have reached me inside of a year.

I had lost track of a good friend of mine whom I knew when he was pastor of the First Baptist Church of Jonesboro, Ark., and later went to Greenville, Texas, brother A. W. Reaves. In a recent issue of the Record I saw where he is now pastor of the Calvary Baptist Church in Birmingham, Ala., and wrote him and renewed my correspondence with him. I have learned that he is continuing to carry on for the Lord in a big way, more than two hundred additions having been made to the Calvary Church since his incumbency began in January.

Last week I discovered that Bro. J. C. Williams, pastor of Horn Lake church had moved to Memphis, but no one could give his

#### For TIRED EYES



Use Dickey's Old Reliable Eye Wash; soothes, cleanses, heals. Used for 60 years. Genuine in red box, 25c at drug stores.

DICKEY DRUG CO. . . . Bristol, Va.

street-address. Letters were returned unclaimed. Lo and behold, in this week's Record, visible to the naked eye, appeared "J. C. Williams, 1183 Madison Ave., Memphis, Tenn."

With kindest regards, I am

Faternally yours,

Frank E. Skilton,  
Director of Public Relations,  
Blue Mountain College.

## Find Out

From Your Doctor  
if the "Pain" Remedy  
You Take Is Safe.

Don't Entrust Your  
Own or Your Family's  
Well-Being to Unknown  
Preparations

**BEFORE** you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated among the fastest methods yet discovered for the relief of headaches and all common pains . . . and safe for the average person to take regularly.

You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

## Bayer Aspirin



## Organizations Raise Money EASILY

**WITH MY COOPERATIVE SELLING PLAN**  
Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years I have assisted thousands of organizations to raise money. I will be delighted to help you. Write for particulars. JOHN W. GOTTSCHALK, Pres., METAL SPONGE SALES CORP., Philadelphia

## Gottschalk's METAL SPONGE

ache

crazed  
headache  
Nature's  
impleant  
the differ-  
can make  
aching  
due to  
en cents.  
Mail this  
abury, N.  
—Adv.

# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here is a splendid letter written for the Jeannie Lipsey Clubs and other contributors to the orphans! This is the first time any one has done this, and we are pleased that Miss Mary Ratliff of Raymond has thought of us in this kind way. Our present orphanage was established about 40 years ago, but this story has to do with one which was begun in 1864 to take care of children whose fathers were killed in the war of 1860-1865. It was at Lauderdale, and at one time during its continuance of 11 years had 264 orphan children within its walls. When it closed in 1875, the children were all placed in homes of relatives or of other Baptists who adopted them as their own. Gen. and Mrs. M. P. Lowrey, father and mother of our Dr. W. T. Lowrey, adopted one as their own, though they had a houseful of their own children. She remained with them until her marriage. "Miss Mary's" own parents took Bettie Mixon into their home, and it was a sad day for the children who had been born there when "Cousin Bettie" left them to go to live with her brothers. Children, ask your grandmothers if they ever heard of this little girl, Jennie Moxley, from their grandmothers. Perhaps we shall find out something about her, to add to Miss Mary's story. But it was a long time ago. The picture you see on our page is of course little Jennie Moxley. She is holding in her hands in front of her dress the charm string which brought so much money in for the orphanage, but you can't see it very well. This picture is perhaps 70 years old, and we must not wonder if it is not very plain. Making the print to put the picture in the paper cost only \$1.00, and it is paid for.

We have another unexpected letter this week, the one from "Another Friend." I know this lady very well, though not so well as I should like. She is a fine Christian woman. She has helped us before, about a year ago or less, sending me \$10.00 for our work. We are very thankful for these kindnesses, and for her letter.

I hope we shall have some Jeannie Lipsey Club dues coming in in these last few days of the month.

Much love from,  
Mrs. Lipsey.

Bible Study No. 27: Oct. 2, 1935  
Jesus in the Temple  
Luke 2:25-39

When Jesus was a tiny baby, He was taken to the Temple by Mary and Joseph, as was the custom, and presented to the Lord. The Lord had told the Israelites that every first born child was His, but should not be sacrificed, as the first born of beasts was, but should be redeemed by an offering. God claimed the first born because when He brought His people out of slavery in Egypt, He saved the first born of the Israelites from the death which came upon the first born of the Egyptians. But He allowed the parents to redeem, or buy back, the baby, and this was done by an offering, of a lamb, if the parents were able, or by two turtle doves, or young pigeons, if they were poor.

The ceremony of redemption was very simple, including the giving of the child to the priest, with two short prayers, one of thanks that the child could be bought back, the other of gratitude for the gift of a son.

There was an old man, Simeon, in Jerusalem, good and God-fearing and he had been told by the Holy Spirit that it should be his privilege to remain living until he should

see the Lord's anointed, the Messiah for whom the Israelites had been waiting and looking so long. I doubt not that he was often in the temple, but on this day he was there by the direction of the Spirit, and saw Mary and her husband when they came in, bringing the little Babe. He took Him in his arms, and offered praise to God, saying that now he was ready to go, since he had seen in this child the salvation that God had prepared for all people, both Jew and Gentile. Mary and Joseph were astonished at his words. Simeon blessed them also, and told Mary that this tiny Babe would in after years be the cause of the fall and rising again of many in Israel, and that a sword should pierce through her own soul also. When Mary stood by the Cross on which her Divine Son hung dying, did not this sword pierce her soul?

There was another old person present in the temple on the day of Jesus' first going there. That was the prophetess Anna, a widow of many years, whose joy it was to serve her God in the temple with fasting and prayer constantly. She entered as Simeon spoke, offered thanks to God. She as a prophetess recognized the Saviour—King, whose coming had been the subject of Simeon's song of praise.



JENNIE MOXLEY

To the Jeannie Lipsey Clubs:  
Little Jennie Moxley and Her Charm String

Who was little Jennie Moxley and what is a Charm String? Ask your grandmothers and write about it, to Mrs. Lipsey. We know this much: She was a little girl some time between 1864 and 1874, who loved and sympathized with the children in the Baptist Orphans' Home so much that she gave her dearest possession—a charm string—to be sold and the money given to support the orphans, whose fathers had died fighting for their country in the War Between the States, from 1860-'65.

We have been sent her picture holding the charm string in her hands and it is colored so you can see the beautiful colors in the buttons. Oh, my, now I have told you what a charm string is! Yes, there was so little money to buy dolls and toys just after the war, but mothers and grandmothers had old, fine, dresses that had been worn, some of them as best dresses for four years and only the pretty buttons, of glass, and brass, and silver, remained beautiful. So it became the style for little girls to string them and wear them as necklaces. Then it was so much fun to trade with other little girls and see who could have the most beautiful collection. Jennie's seems to have been beautiful. She heard some one tell about the children who had no homes and had been brought from all over the state and some other

states to the Orphans' Home at Lauderdale and her little heart was so touched she gave the lovely necklace, collected with such care for, perhaps several years—do you not think it was a great sacrifice for her? The agent of the Home took it with him and told about it at the next meeting he held and said it was for sale and the money would be used to take care of the orphans, just as the money you give to the Jeannie L. Clubs for our Baptist Children's Home. She was a Jeannie L. Club all by herself, wasn't she? The very first one. The Charm String was bought by some one who also loved the orphans and who then gave it back to the agent. He carried it on and told the story and over and over it was sold and given back. Finally so many people wanted to see the sweet little girl but could not go to her home where ever it was, and the agent asked her parents to have her picture taken for him to show. Many people bought the pictures for their little boys and girls to put in their albums and many bought them just to help the orphans. Among the papers of a life long friend of both orphanages, who died in January 1935, were found two pictures of Jennie Moxley. He was probably between twelve and fifteen when he bought them. We are going to give the one that has been sent to us to Mississippi College Library to be kept with the pictures and histories of other loyal Baptists. We want to find out as much about her as we can so I am asking all of you to send to Mrs. Lipsey all of her history that you can learn.

My brother, Mr. Dee Ratliff, was the boy who bought the picture and he was one of the first Board of Trustees of the present Baptist Home for Children. He was so interested always in it. I think he read the Children's Circle every week, and I read and enjoy it too.

Your friend,  
"Miss Mary."

Mrs. Mayo's Puzzle No. 33

1. Whose patience is often referred to?
2. What people are lost?
3. How many devils did the Lord cast out of the man in the country of the Gergesenes?
4. What people did Moses lead out of Egypt?
5. Who was Jezebel's husband?

Jackson, Miss.,  
Sept. 19, 1935

Dear Mrs. Lipsey:

As I give to the Orphanage through my church you can add the amount of the enclosed check to brother Cormier's fund. Isn't it fine that through prayer and gifts we can help him in the Lord's work? "Another Friend."

So glad to follow your suggestion or direction about this money and brother Cormier. He has pressing needs. Thank you so much, more than we can express.

## WHAT OTHERS SAY OF OUR BAPTISM

It is sometimes interesting for churches as well as individuals to know what others think of the way they do things. Therefore we think our readers will be pleased to read some extracts we give from a chapter on "Christian Baptism" in a book called "The Ecclesiastical Polity of the New Testament," by Rev. G. A. Jacob, D. D., an able minister of the Church of England of a half century ago. What interests us is that Dr. Jacob in nearly everything shows that the New Testament teaches about baptism just what the Baptists claim that it teaches, and we are not a little interested in the way in which, notwithstanding, he still clings to the

practices of the Church of England. We can only quote here and there from his interesting and illuminating discussion, and first this:

"Christian baptism being thus given upon a personal profession of repentance or renunciation of sin, of belief in Christ as the Saviour, and of a desire and determination to live the Christian life,—and being a solemn dedication of the baptized believer to God, as revealed in the person of Christ, and acting by His Spirit,—its obvious significance pointed out the free gift of Christian grace and blessing on the part of the Heavenly Father, and the full surrender of himself to the divine will and guidance on the part of the baptized. And, consequently, the fact that persons had been baptized is in the New Testament often referred to, both as indicating their privileged position and as reminding them of their serious obligation to live in a manner not unworthy of it."

The above is good Baptist doctrine, and to this Dr. Jacob adheres. Then as he goes on quoting what the New Testament says about the circumstances and symbolism of baptism he finds himself under the necessity of saying:

"It only remains to be observed that baptism in the primitive church was evidently administered by the immersion of the body in the water,—a mode which added to the significance of the rite, and gave a peculiar force to some of the allusions to it."

But still loyal to his Church of England training and living before the day when it was established beyond peradventure that in the New Testament the word translated "baptize" means "dip," Dr. Jacob went on to say: "But in the absence of all commands on the subject, this mode of administration cannot justly be considered as essential to the ordinance, or a deviation from it as detrimental to its validity." Thus he escapes being a Baptist. And he hurries away from this topic to express other good doctrine such as Baptists believe, in these words:

"And thus on looking at the general bearing of this sacrament (we should say ordinance) upon the religious life of the apostolic times, we see that without savouring of formalism, or encouraging a vain reliance on the 'godly exercise' of ceremonial acts, it served to impress the minds of converts with a happy assurance of their union with Christ in the covenant of grace;—to teach them that they had not merely received a new creed, but had entered upon a new life under the guidance of the Holy Spirit; and to remind them continually that they had enlisted in Christ's holy warfare against self and sin, and were to remain His faithful soldiers and servants until their life's end."

What about infant baptism? Dr. Jacob holds to it because it is taught (Continued on page 13)

**666** checks  
**MALARIA**  
in 3 days  
**C.O.L.D.S**  
first day.  
Liquid—Tablets  
Salve—Nose  
Drops  
**TONIC and LAXATIVE**

# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

—:—

Jackson, Miss.

## Thought for the Week

"God made us; let us be grateful. Jesus bought us; let us be faithful. He gave us our talents; let us develop and enrich them. He gave us capabilities to serve; let us serve to the end. Humanity needs us; let us respond with all our hearts. Jesus will reward his good stewards; let us serve him faithfully against that day." In the tract, "The Stewardship of Life," by Doak S. Campbell.

## Wedding Bells

One thing the B. Y. P. U. has been accused of is that it is a "matrimonial bureau." The response to that criticism is that if the results can truly be a "Baptist Young People's UNION" it's worth the effort. Truly it has served the Lord as a medium where young people have come to know each other in their finer qualities and thus are led of the Lord into life partnership. This summer Miss Hazel Rhodes worked for our department for several months and during that time cupid's arrow found its mark and now we have the announcement that on October 5th, Rev. and Mrs. J. S. Rhodes will give in marriage their daughter Hazel to Mr. Dale Wilson of New Augusta, Miss. Our best wishes go to these fine young people, with a prayer that theirs may be a long and happy walk together through life, serving and blessing as they go. They will be at home to their friends after Oct. 9th in their new home a few miles from New Augusta.

## Prayer Meeting for General Officers

Mr. R. E. Denman, director of the B. T. U., Greenville, reports that they have a prayer meeting at six o'clock every Sunday evening. As a result of this earnest seeking of the Lord's help the work goes forward in a fine spiritual way. The enrollment and attendance also grows and with a near perfect organization, fortified with this prayer meeting an average attendance of 150 is the goal.

## 'Bama Bound by Bus

Already plans are being made for a bus load of B. Y. P. U. and B. A. U. workers from Jackson to attend the Southwide B. T. U. Conference to be held in Birmingham December 31-January 3. Miss Enid Henry, Educational Director of Calvary Baptist Church is working up the crowd which will include representatives from each of the Jackson churches. Thirty-six will go in this bus with others going in their private cars. The transportation on this bus will be only \$3.00 for the round trip with several side trips while there included. Hinds-Warren County hopes to have no less than 50 delegates to this "greatest of all young people's and adult conference." Other associa-

tions are considering similar plans, how about yours?

## Several New Ones

Our associate secretary had the privilege recently of conducting study courses in two church neither of which had a B. Y. P. U. The result was two splendid unions organized at Sarepta in Calhoun County, and three in New Prospect, Lafayette County, with a B. T. U. in the New Prospect church with Professor Buchanan elected director, and Miss Gertrude Belk elected associate director. Interest was fine in both there places and the work is going forward in a splendid way.

ATTEND YOUR ASSOCIATIONAL B. T. U. MEETING NEXT SUNDAY. THIS IS THE BEGINNING OF THE NEW YEAR FOR THAT ORGANIZATION — COOPERATE.

## Committee Corner PROGRAM COMMITTEE—

**Intermediates and Seniors:** Since the program is on the Body, a Bible study, it is suggested that a shadow picture of a man be made and put up with the topics above it. Have the man standing on the word of God. This will be a good time to use the candle light program. The candles may each be set on cardboard slips cut and colored to represent Bibles so that as each one gives his part he lights a candle, and when all are through there will be a row of candles coming out of (apparently) the Bibles, lighting the way to building a strong body for God.

**Juniors—**Get a picture of the woman at the well to use during the program, or if there is someone who can sketch, fix a series of pictures to illustrate the different parts. As the parts are given let someone roll the sketches (pasted on two rollers in a box like an imitation picture show machine) before the union.

## MEMBERSHIP COMMITTEE—

**Intermediates and Seniors.** Make a poster with dollar marks around the border and the words "What Discuss it with us at B.a.thcTHA value do you put on your body? Discuss it with us at B. Y. P. U. tonight." Work on the list of prospects that you worked out at the monthly business meeting. Keep after them, don't be satisfied to try only once to enlist them.

**Juniors.** Send individual cards to the absentees and prospective members, with the invitation "Drink with us from the Well of Samaria Sunday night in B. Y. P. U."

## INSTRUCTION COMMITTEE—

**Intermediates,** use the suggestion in the Quarterly.

**Seniors—**The B. T. U. Magazine will solve your problem.

**Juniors —** Make a well out of

brown paper and paste around the edges onto a cardboard, leaving it so that little buckets on which the questions are written can be put behind it and drawn out one at a time for the quiz. For the reminders you might make little wells for each member. On the back put the scripture references, on the front write "You will do 'well' to read your Bible readings this week."

## MISSIONARY COMMITTEE—

Report that our foreign board has already sent out eight new missionaries this year and hopes to be able to send out 25 more before the year is out. Make a plea for every member of the B. Y. P. U. to give to God's causes and have a part in sending out the workers.

## SOCIAL COMMITTEE—

How are the chairs arranged in your room? Make it your job to see that they are placed around the wall if possible instead of in rows, one behind the other. In this way, no one will be behind the other.

## WHAT OTHERS SAY OF OUR BAPTISM

(Continued from page 12)

in the Thirty-nine Articles, but his defense of it is half-hearted. He says: "But at the same time, notwithstanding all that has been written by learned men upon this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there;—no allusion is made to its effects;—no directions are given for its administration. . . . It ought to be distinctly acknowledged that it is not an apostolic ordinance. Like modern Episcopacy, it is an ecclesiastical institution legitimately deduced from apostolic principles, but not apostolic in its actual existence." Then he goes on to show how lame are the arguments for it in ancient and modern times. He also maintains that infant baptism is "quite a different thing" from adult baptism.

—Biblical Recorder.

## THE CONVERSION OF THE GREAT GRANDSON OF DANIEL BOONE IN MEXICO

W. F. Hatchell, Mexico

In the early days of this month (August, 1935) I had the rare privilege of visiting Ruperto (Rupert) Boone, great grandson of the famous American pioneer, Daniel Boone, in the town of San Buenaventura, state of Coahuila, Mexico. San Buenaventura is some 20 miles from Monclova, and in Monclova we have had a little church for several years that has been visited regularly by the missionary on his regular mission tours. Those who are acquainted with early Texas history will recall that Monclova was the capitol of Coahuila and Texas, when Texas was a part of Mexico. More than a year ago I learned of the Boone family in San Buenaventura, but not until this month did I have an opportunity to visit them, though I had written to them.

It was a most interesting visit and interview that I had with Rupert Boone one afternoon as he related to me something of the history of the Boone family in Mexi-

co. He said that his grandfather, Peter Boone, son of Daniel Boone, emigrated to Mexico, married and settled in San Buenaventura, probably before Mexico gained her independence from Spain. This is still the home of Rupert Boone and other members of this famous family. Peter Boone was killed by the Indians, but he left a son, Augustine, who died nineteen years ago at the age of 83. Augustine Boone had a family of fourteen children, Rupert being one of the younger children. He is now fifty years of age.

Rupert Boone and his wife were converted and joined the Baptist church at Muzquiz some two years ago. The Muzquiz church is one of the oldest evangelical churches in Mexico and was organized by John Westrup, who was a missionary of the Texas Baptists before either of our two Baptist Foreign Boards entered Mexico. History records that one day when this early missionary was on his way from Monterrey to Muzquiz (This was before the day of railroads in the country) to hold services in the latter place, he was killed by a roving band of Indians. The tragic death of this good man and faithful pioneer missionary did more, perhaps, than anything else to call to the attention of our Baptist people in both the North and in the South, as well as other denominations, the needs of Mexico as a mission field.

There is no church or mission at San Buenaventura, but while I was there, a service was held in the home of Rupert Boone. He invited his sister over, the oldest member of the family, now a very old woman. When asked about her religion, she said that she was a Catholic, that she had never known any other religion. As I talked to her about Christ as our only and sufficient Saviour, she showed that she was very much interested, and we are hoping and praying that she will accept Jesus as her personal Saviour and follow the example of her brother and his family. The oldest daughter of Rupert Boone has also made a profession of faith and is awaiting baptism. We hope soon to be able to establish a mission in San Buenaventura through the influence and help of the Boone family.

# CHARTER A Special Bus

## Clubs—Special Parties—Teams

Get our very low rates for special buses.

Go when you like. Return when you wish.

Our drivers are selected for ability, carefulness and character.

## Tri-State Coaches Jackson, Miss.

## "THINGS REMEMBERED"

By C. H. Spurgeon

(Continued from last week)

Oh, what love was that which I had to my Saviour the first time he forgave my sins. I remember it. You remember each for yourselves, I dare say, that happy hour when the Lord appeared to us, bleeding on his cross, when he seemed to say, and did say in our hearts, "I am thy salvation; I have blotted out like a cloud thine iniquities, and like a thick cloud thy sins." Oh, how I loved him! Passing all loves except his own was that love which I felt for him then. If beside the door of the place in which I met with him there had been a stake of blazing faggots, I would have stood upon them without chains; glad to give my flesh, and blood, and bones, to be ashes that should testify my love to him. Had he asked me then to give all my substance to the poor, I would have given all and thought myself to be amazingly rich in having beggared myself for his name's sake. Had he commanded me then to preach in the midst of all his foes, I could have said:—

"There's not a lamb amongst thy flock

I would disdain to feed,  
There's not a foe before whose face  
I'd fear thy cause to plead."

I could realize then the language of Rutherford, when he said, being full of love to Christ, once upon a time, in the dungeon of Aberdeen—"Oh, my Lord, if there were a broad hell betwixt me and thee, if I could not get at thee except by wading through it, I would not think twice but I would plunge through it all, if I might embrace thee and call thee mine."

I remember the day I was baptized, I was up at three o'clock in the morning. Till six, I spent in prayer, wrestling with God. Then I had to walk some eight miles, and started off and walked to the baptism. Why, prayer was a delight to me then. My duties at that time kept me occupied pretty well from five o'clock in the morning till ten at night, and I had not a moment for retirement, yet I would be up at four o'clock to pray; and though I feel very sleepy now-a-days, and I feel that I could not be up to pray, it was not so then, when I was in my first love. Somehow or other, I never lacked time then. If I did not get it early in the morning, I got it late at night. I was compelled to have time for praying with God; and what prayer it was! I had no need then to groan because I could not pray; for love, being fervent, I had sweet liberty at the throne of grace. But when first love departs, we begin to think that ten minutes will do for prayer, instead of an hour, and we read a verse or two in the morning, whereas we used to read a portion, but never used to go into the world without getting some marrow and fatness.

I remember when I first went to the house of God as a Christian youth, who had lately come to know the Lord, that I looked with veneration on every officer and mem-

ber of the church. I thought them all, if not quite angels, yet very nearly as good; at any rate, I had no disposition to criticise them, for I felt myself to be so undeserving. I do not think that I have quite so high an idea of all professed Christians as I had then, for I am afraid that I could not truthfully entertain it; but, for all that, I think far better of them than many are apt to do. I believe that young people, when first brought to Christ, have so deep a sense of their own imperfection, and know so little of the infirmities of others, that they look up to the members of the church with a very high esteem, and this fixes upon such members, officers, and pastors a great responsibility. Since these converts are lowly in their own eyes it is proper and safe to encourage them; moreover, it is kind and needful to do so. Never be critical and severe with them, but deal tenderly with their budding graces; a frosty sentence may nip them; a genial word will develop them. Our Lord bids you feed the lambs; act the shepherd towards them, and never overdrive them, lest they faint by the way. It is a lovely sight to see a matronly Christian cheering on her class of girls, bearing with their waywardness and folly, and fostering everything that is hopeful in them. These are the mothers in Israel, to whom shall be honor. I love to see the advanced man of God giving a hearty grip to a youth, loving him, and advising him, ay, and adding a word of praise when it can be judiciously applied. With unequal footsteps the raw recruits are trying to keep step with the better-trained soldiers; let their comrades smile upon them, and see in them the warriors of the future, who shall rally to the standard when our warfare is ended.

I recollect well when I first preached in London a remark made by a friend, which very greatly encouraged me at the time, and has proved true in my experience. When he heard that my little country chapel had been filled by the inhabitants of the village in which I had preached, he gave me hope of filling a far larger place in London: "For," said he, "what will draw two hundred will draw two thousand, and what was useful to a few may be made just as useful to a multitude." I saw at once that it was so. When we are dealing with spiritual forces we have not to calculate by pounds and ounces, or by so many horse power. We have not to think of quantity. As an illustration; give me fire, I will not bargain for a furnace, give me but a single candle, and a city or a forest may soon be in a blaze. A spark is quite sufficient to begin with, for fire multiplies itself: so give us the truth, a single voice, and the Holy Spirit with it, and none can say where the sacred conflagration will end.

I remember praying before I preached in a certain provincial town, and asking the Lord that he would enable at least one poor soul to lay hold on Christ. I went home

to tea with a very worthy brother, and a fine old Christian gentleman at the tea table said to me very kindly, "I do not know what you did with your faith this afternoon when you were praying, for you asked the Lord to give you one soul, and the sermon was such that I saw no reason why it should not be blessed to a thousand. I could not say 'Amen' to such a very narrow prayer as that. Why," said he, "Man alive! with such a gospel as you were preaching, and such a crowd of people, you might as well have asked for a thousand souls as one." I thought so too, and confessed the poverty of my prayer.

I recollect once speaking of my own tremblings, when preaching, and a venerable brother said to me afterwards, "I do not think, dear pastor, that you were right in speaking of your own transgressions so freely. You encouraged the people certainly by what you said about yourself, but I hardly think they ought to be encouraged. Now, suppose you were to go into the pulpit and say 'there are some of you who are thieves; it is very wrong of you, but still do not despair, for I thieve a little myself.' Why, you know," he said, "you would not be doing good, but harm; and yet thieving is not more truly a sin than doubting God, in fact there is the utmost sin in unbelief." I replied to my good brother that he was right, and I thanked him for the correction. Whenever, dear hearers, you catch any of us who are teachers doubting and fearing, do not pity us, but scold us. We have no right to be in Doubting Castle. Pray do not visit us there. Follow us as far as we follow Christ, but if we get into the horrible Slough of Despond, come and pull us out by the hair of our heads if necessary, but do not fall into it yourselves. Never say, "My beloved pastor went there, and therefore I may go there." No, but say, "Even our minister fell into that error, and therefore I will keep as far from it as ever I can, for if the teacher slips the disciple may easily do so, and therefore I must very carefully watch against unbelief."

I shall always remember Midsummer Common. I was ambitious; I was seeking to go to college, to leave my poor people in the wilderness that I might become something great; and as I was walking there that text came with power to my heart—"Seekest thou great things for thyself? seek them not." I suppose about forty pounds a year was the sum total of my income, and

## Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

I was thinking how I should make both ends meet, and whether it would not be a great deal better for me to resign my charge and seek something for the bettering of myself, and so forth. But this text ran in my ears, "Seekest thou great things for thyself? seek them not." "Lord," said I, "I will follow thy counsel and not my own devices"; and I have never had cause to regret it. Always take the Lord for thy guide, and thou shalt never go amiss.

I remember well, one night, having been preaching the word in a country village, I was walking home alone along a lonely footpath. I do not know what it was that ailed me, but I was prepared to be alarmed, when of a surety I saw something standing in the hedge, ghastly, giantlike, and with outstretched arms. Surely, I thought, for once I have come across the supernatural; here is some restless spirit performing its midnight march beneath the moon, or some demon of the pit. I deliberated with myself a moment, and having no faith in ghosts, I plucked up courage, and resolved to solve the mystery. The monster stood on the other side of a ditch, right in the hedge. I jumped the ditch, and found myself grasping an old tree, which some waggish body had taken pains to color with a little whitewash, with a view to frighten simpletons. That old tree has served me a good turn full often, for I have learned to leap at difficulties, and find them vanish or turn to triumphs. Half our afflictions are only appalling in prospect because we do not know what they are; and if we will but in faith patiently await them, they will be but light and transient. Thus, by chasing away the gloom

## Gray Hair

## Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

**'BILIOUSNESS**  
**Calotabs**  
**CONSTIPATION**

**Rx For Headache**  
*due to inorganic causes*  
You'll be delighted to learn how quickly and pleasantly Capudine relieves headache and brings welcome relaxation. Use Capudine Liquid or Capudine Brand Tablets. No narcotics. Will not upset stomach. Pleasant to take.  
**CAPUDINE**

of our dark imagination, God often makes darkness light before us.

I recollect walking out to preach nigh unto forty years ago, just when I began my witnessing for the Lord Jesus. As I trudged along with a somewhat older brother, who was going to preach at another village station, our talk was about our work, and he said to me, "Does it not strike you as a very solemn thing that we two local preachers are going to do the Lord's work, and much may depend even upon the very hymns we give out, and the way in which we read them?" I thought of that, and I prayed—and often do pray—that I may have the right hymn, and the right chapter, as well as the right sermon. Well do I remember a great sinner coming into Exeter Hall, and I read the hymn beginning, "Jesus, lover of my soul," and that line pierced him in the heart. He said to himself, "Does Jesus love my soul?" He wept because he had not loved the Saviour in return; and he was brought to the Saviour's feet just by that one line of a hymn. It does make it the burden of the Lord when you see life, death, and hell, and words to come, hanging, as it were, upon the breadth of a mortal man, by whom God speaks to the souls of his fellows. This is serious burden-bearing. At least, I find it more and more so the longer I am engaged in it.

#### TWENTY-EIGHT FRUITFUL YEARS

Glorious Opening of Southwestern Seminary  
By L. R. Scarborough

The Southwestern Seminary has had 28 years of enlarging harvests. Its growth has been a marvel in theological education. Our great Southern Seminary is the mother seminary. The Baptist Bible Institute is the youngest child. The Southwestern Seminary is the middle child and is 28 years old. We have trained nearly 6,000 people and have graduated nearly 1,700. They are from everywhere and have gone back everywhere. They preach; they sing; they teach; they win; they build.

The opening this year is a great encouragement. We have already enrolled 380, which is 8 more than all last year. This year we will run far beyond the 400 mark, the largest number in several years. Many states and some foreign lands have representation in our student body. All classes show substantial increase, the largest class in evangelism for years. We have more young ladies in the Training School than for many years, 38 fine scholarship girls. The faculty are all here and well. The tides of spiritual enthusiasm run high.

We have one serious handicap, lack of funds to pay worthy salaries. About half salaries are being paid. This should not be. If 300 churches (just think of it—only 300 out of 24,000 Southern Baptist churches!) would give \$10.00 a month a piece, we could pay salaries and pay the interest on our indebtedness; and the 100,000 Club would eventually pay our debts.

Our faculty could come out of the suffering column and almost double their efficiency. Southern Baptists must take care of this important matter.

Students can enroll and get credit November 5, second half of this semester; or January 13, beginning of second semester. We have room for many more.

Mr. Fred McCaulley, formerly of Oklahoma, is now our publicity agent.

God bless Southern Baptists.

#### WINNFELD, LA.

The Winnfield First Church will engage in revival services October 21 through November 2. Rev. A. E. Prince, of Pineville, will be the preacher and Rev. A. E. Pardue, of Bunkie, will be the singer. We would urge all who read these lines to remember us in prayer. Our opportunities are great. In the language of Paul, "A great door, and effectual is open to me; and the adversaries are many." Our recent census shows that we could have a Sunday school of 1,467. It also shows that there are 193 Baptists living in Winnfield with their membership either in their trunks or elsewhere. Also, there are 446 people in our city above the Junior Department who are Baptist preference or Baptist inclined who make no profession of faith in Jesus Christ. Indeed, our opportunities are challenging. Pray for us. Our church needs a revival and these lost need the Savior.

Miss Josephine Harris, of Pineville, is temporarily with us as pastor's assistant. Miss Harris is a graduate of Louisiana College and of the Southwestern Seminary. She took the regular music course in the Seminary, majoring in pipe organ. In addition to her theoretical training, Miss Harris has had more than three years practical experience in the educational department of Louisiana under the direction of the late Joe B. Moseley and Rev. G. Kearnie Keegan. Miss Harris began her work with us the twentieth. She is proving a valuable and helpful worker.

B. C. Land.

#### GOODMAN

Last Sunday was a great day with us, we had seven additions, and I baptized four fine grown folks.

We are having great crowds at all our services, and we are happy in trying to do His work.

For years this good church has been trying to buy an old grist mill building which has stood in 30 feet of our church, now we are thankful this building has been bought and paid for, and torn away, so we are happy, for now our insurance is much cheaper, and everything looks better since the old building is gone.

We are trusting that soon we can get going on our new rooms for our church building, which we need so much.

A card from brother Derrick of Canton, saying, at every service since you left us we have had some one to unite with the church. This makes me happy. Dr. Derrick is a

hard worker, and one of our best pastors.

Yes, the churches of this good old State should make an offering "caring for our debts." Read what the Baptist Record has said in last week's paper by Drs. Lipsey and Gunter. They are two of God's mighty men in the right places for His glory.

Just tell me will you, what we would do without our colleges? They are our great training camps, for the Baptists of the world. Let's stand with them and help every church of us, and pay our debts.

Yours for His glory,

W. E. Farr,

Goodman, Miss., Sept. 27th.

#### MISSISSIPPI COLLEGE MINISTERIAL ASSOCIATION

We have witnessed in our mission work, which the Ministerial Association of Mississippi College fosters in Jackson and Vicksburg, an enthusiastic beginning. Last Sunday four boys were in Vicksburg and seventeen were in Jackson witnessing for Christ. All of our mission appointments were filled. The number of appointments was not sufficient to engage all the boys who desired to preach. The work as a whole has begun well and we are hopeful that it will continue throughout the year.

As you probably know our regular mission work in Jackson consists of services at the Old Ladies Home, the Old Men's Home, the jail, and personal work at the charity Hospital. Last year we launched out into a new field at Vicksburg, in the four CCC Camps located in the National Park near the city. There are approximately one thousand boys in these four camps. We are privileged to preach at each of these camps every two weeks. These young men afford us possibly the greatest opportunity which we have for effective service.

As an aid to our work this year we are distributing gospel tracts secured from the Sunday School Board and the Moody Bible Institute. We are determined to sow the gospel seed in every way we can wherever the opportunity presents itself.

We covet your prayers.

Prayerfully yours,

W. M. Hull, Jr.,

Ext. Director.

#### ROSA MAE--A HOSPITAL STORY

By Juanita Creech, Secretary

She had been sick for a month. Her father had been sick for two years and unable to earn anything. The mother toiled at home, and an older sister worked as an elevator operator for small compensation. The family has been "on relief" for some time, and Rosa Mae developed an illness which necessitated a surgical operation. Would the Southern Baptist Hospital at New Orleans admit her? The girl said she felt she would die if she went to a state public charity insti-

tution. Arrangements were made, and Rosa Mae was admitted as a guest of Southern Baptists. She herself and her family are not Baptists, but belong to a denomination which is particularly strong in New Orleans. Nevertheless, friends had been to the Baptist Hospital and other hospitals in the city, and she desired to come to our place because, she said, of the type of service she knew poor folks received here.

Of course the case will cost a considerable sum of money, but Rosa Mae will be brought into personal contact with Baptist Christianity in its social aspect. I am wondering if there are those who would like to help?

New Orleans, La.

#### LEXINGTON FIRST BAPTIST CHURCH NEWS

Church attendance is very much improved since vacation days are over. The morning service was a Seminary Day program which was presented by the Sunday school class of Mr. Edwin White. Also we were happy to have with us Chaplain P. E. Cullom, director and spiritual advisor of four or five hundred men and boys in about 20 CCC Camps. He is a graduate of Mississippi College and the Southern Seminary at Louisville, Ky. Chaplain Cullom spoke to the congregation on the subject of "Personal Service."

Brother Chastain spoke at the evening service, the subject being the "Call of Zacchaeus."

Our meeting begins Nov. 1st at which time brother "Scotty" McCall will do the preaching.

—"A Member."

SUBSCRIBE TO THE BAPTIST RECORD, \$1.50 PER YEAR.

## The Holy Spirit

\$1.00

W. T. ROUSE

#### Exhaustive Systematic Treatment

The Christian readily recognizes the importance of the subject of this volume, and Christians who are familiar with the literature of the subject are aware of the need for a readable, strictly scriptural study of the subject. So many of the books available emphasize what men think about the Holy Spirit, or undertake to fit the doctrine of the Holy Spirit into some preconceived system of theology, that the reader who seeks knowledge of the Spirit himself turns away somewhat bewildered. In the present book, Doctor Rouse, a pastor of long experience and a practical student and teacher, presents in organized and orderly fashion the work and office of the Holy Spirit as revealed in the Scriptures.

## Baptist Book Store

500 East Capitol St. Jackson, Miss.



#### PARKER'S HAIR BALM

Removes Dandruff - Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
Sole and \$1.00 at Drugists.  
Hiscox Chem. Wks. Patchogue, N. Y.

## B. S. U. Department

### Blue Mountain College

On Thursday evening, September 19th, Baptist Student Union under the leadership of our social chairman, Miss Patricia Gilpin, was hostess to both old and new girls and faculty at a Japanese lawn party in the little dell. Attractive Japanese lanterns furnished lights for the guests and thirty appointed hostesses as they promenaded about the campus getting acquainted. Spiced tea and wafers were served from tables presided over by Japanese ladies. The pastors of the local churches with their wives were among those present. Dr. D. M. Nelson, our guest speaker at the formal opening, was one of our honored guests.

Sunday, September 22, the first Sunday in our school year was a splendid beginning. In the morning service fifty-seven college girls came forward to join the Lowrey Memorial Baptist Church, fourteen having come prior to this, making a total of seventy-one. With such a beginning we can only look forward to a wonderful year in our Master's service. Other events of the day were the beginning of the

noon-day prayer meeting and the vesper services.

Louise Strickland, Reporter.

The Delta State Teachers College has opened with an increased enrollment and the quality of its student body is perfectly splendid. The attendance on all departments of our work has been greatly stimulated and our hearts lifted. Sunday is JOIN THE CHURCH DAY and a goodly number have already indicated their desire for membership in the local church.

Miss Katherine Rea of Meridian is the president of the B. S. U. Council and she is a good one. The local church through its Missionary Society entertained for all Baptist students and faculty members this week and the delightful fellowship of this occasion will bind all closer together.

The "Prayer Hour" sponsored by the B. S. U. is gaining in attendance each day. Surely from this will come real spiritual power that will bless the campus and radiate out into the church and the city.

I. D. Eavenson, Pastor  
Cleveland.

### SOUTHERN SEMINARY HAS SPLENDID OPENING

By Don Norman

The opening days of the Southern Baptist Theological Seminary's 77th session augur well. Missions and evangelism are at the heart of its ministry. Prayer, its students resolved as President John R. Sampey led them in brief devotional studies on the life of Jesus, will be the motivating power of its ministers. And as these words are written, at the close of the first week, there are 316 men—representing twenty-nine states and nine foreign countries—enrolled. Of this number, twenty-eight are from Mississippi.

Opening exercises on Tuesday, September 17, were charged with power—the presence of a higher power. Doctor Sampey remarked, at the morning session, that the Seminary could have no finer keynote for the year than missions and evangelism. To that end, a change in the opening day program had been made. With the routine matters of matriculation, etc., pushed into the background, Dr. J. B. Weatherspoon, recently returned from a visit with Secretary Charles E. Maddy to Baptist mission fields in Japan and China, poured out his heart in a gripping message on "The Challenge of the Christian Movement in the Orient." Tuesday night, Dr. W. Hersey Davis, professor of New Testament Interpretation, brought the opening academic lecture of the session in an address representing hours of research — "The Relation to the Jewish Nation Claimed by Jesus in His Sabbath Teaching."

The two new members of the Seminary teaching staff took up their duties with the opening of the ses-

sion—Dr. E. A. McDowell, Jr., in the department of New Testament Interpretation, assisting Dr. Davis; and Dr. H. C. Goerner, as assistant to Dr. W. O. Carver in the department of Comparative Religion and Missions.

Dr. McDowell, a native of South Carolina, received his A. B. degree from Furman University in 1919. In 1928 he was graduated from the Southern Baptist Theological Seminary with the Master in Theology degree. During post-graduate work toward the Ph. D. degree, which he received in 1931, he was Fellow in New Testament Interpretation (Greek). He has held pastorates in Kentucky, Virginia, and South Carolina — coming to his present post from the First Baptist Church, Union, S. C.

Dr. Goerner, whose home is Dallas, Texas, received his A. B. degree from Southern Methodist University (Dallas) in 1929. During the session 1929-30 he did graduate work at the Yale Divinity School, New Haven, Conn. He was graduated from the Southern Baptist Theological Seminary in 1932. Upon graduation, he was named by Dr. Carver as his Fellow in Comparative Religion and Missions. In April, 1935, he received his Ph. D. degree and was elected to his place as instructor. Since last May he has served as assistant pastor of the Crescent Hill Baptist Church, Louisville.

Three men received the Ph. D. (Doctor in Philosophy) degree Tuesday morning: Rev. Clyde N. Parker, Petersburg, Va.; Rev. Geo. A. Richey, Lafayette, Ind.; and Rev. F. T. N. Woodward, Wochow, China. Dr. Woodward's degree was conferred in absentia, because of

duties keeping him at his mission post in China.

### Opening Day Addresses

Dr. Davis reviewed the pertinent and significant elements in the origin and history of the Sabbath, tracing these through the Old Testament, the Talmud, and the Mishnah. He summed up this review by saying that the Sabbath became "the one peculiar and distinctive ordinance of the Jewish nation. It was a memorial and symbol of the rest of God, of His redemption, and the choice of Israel."

The writer of the Epistle to the Hebrews, Dr. Davis then pointed out, shows that this "rest of God" found its fulfillment in the Christian redemption—a position with which the Apostle Paul is in agreement. He next examined briefly the passages of Sabbath controversy at which the Jewish leaders first determined to kill Jesus—Matt. 12:9-14 (parallel passages: Mark 3:1-6, Luke 6:6-11) and John 5:1-47. "Jesus spends no time, the speaker declared, 'in correcting their interpretation of the oral law. His answer asserts that He and His work are essentially superior to any Sabbath-enactment; that is is greater than their great King David, greater than the temple and its sacrifices, and greater than the Sabbath.'"

What, then, is the relation of Jesus to the Jewish nation, on the basis of his Sabbath teaching? In Matthew and its parallel passages Jesus begins to deal with the Jews on their own ground. "He does not say 'What man will there be of you who shall see one sheep, shall see one ox in the stall.' But he says 'shall have one sheep, shall have one ox'—i.e., who is the owner of the sheep or ox? The owner, according to their own law, acts in proper relations to the sheep (as owner) and raises it out of the pit on the Sabbath." Jesus claims, therefore, to be acting in his proper relation as owner both of the Sabbath and of the Jewish people.

"Christianity is on the march in the Orient," declared Dr. Weatherspoon in opening his address. "And we may speak of it as the 'Christian movement' if we put strong emphasis upon the term 'Christian' and define the word 'movement' as redemptive, in the full New Testament sense of that term."

Certain facts are to be noted, the speaker said, which are of great significance for the future. (1) The Christian movement is becoming less and less a foreign movement, and is enjoying a progressive sense of "at-homeness" in both Japan and China. (2) The Christian movement is becoming less authoritarian in its attitudes and less individualistic in its methods. (3) Christianity is becoming less hampered in its mission, even though it does not yet have full liberty. (4) We are finding afresh the timeless message of missions.

"The fact that the Christian movement is becoming more and more 'at home' in the Orient is due to several things," Dr. Weatherspoon said. "First, there is the gradual increase of native Christians, who themselves become Christian evangelists, teachers, and

**Communion Ware of Quality**  
Best Materials  
FINEST  
WORKMANSHIP  
ALUMINUM OR  
SILVER PLATE  
Individual Glasses  
Lowest Prices. Send for Illustrated Catalog  
**INDIVIDUAL COMMUNION SERVICE CO.**  
Dept. E. 1107 McGee St., Kansas City, Mo.

citizens, voicing the Christian message out of their own experience. Then, there has come about a larger recognition of native leadership in the Christian enterprise. More and more the mission boards are throwing the responsibility of schools and churches upon the Japanese and Chinese Christians themselves, and they are responding in a spirit of efficiency that characterizes those who are out upon their own mission. A third cause is the growing sense that Christ belongs not to one nation or race, but to the whole world equally. Christianity is not a foreign importation.

"The road for preaching and personal witness is wide-open. The question, therefore, is not the openness of the East, but of the West. Will the West respond?"

The Seminary during the present session is seeking to answer this challenge.

Beginning Thursday, October 3rd, the Southern Baptist Theological Seminary will be in charge of a 30 minute worship program every week over radio Station WHAS, Louisville. The program will start each Thursday at 4:00 p. m. (Central Standard Time), and will be broadcast from the Seminary's own newly completed extension studio in Mulling Hall. It will consist of (1) chorus, quartet, and solo numbers under the direction of R. Inman Johnson, professor of Music and Public Speaking; (2) an exposition of the Sunday school lesson for the week by a member of the Seminary faculty. The effort is being made to make this hour one of real worship and helpfulness.

### S. S. ATTENDANCE SEPT. 29TH

Jackson, First Church	945
Jackson, Calvary Church	939
Jackson, Grif. Mem. Church	572
Jackson, Davis Mem. Church	308
Jackson, Parkway Church	231
Jackson, Northside Church	80
Meridian, Highland Church	213
Brookhaven, First Church	498
Laurel, West Laurel Church	410
Laurel, Second Ave. Church	273
Laurel, Wausau Church	59
Mt. Oral Church (Jones Co.)	69
West Point, First Church	250
Clarksdale Baptist Church	408
Canton, First Church	200
Springfield Church (Scott Co.)	121
Clear Branch (Rankin Co.)	89

**Church Furniture**  
Work of the Highest Quality  
At Reasonable Prices  
Write for Catalogue  
**BUDE & WEIS MFG. CO.**  
JACKSON, TENNESSEE

OLD SER  
VOLUME

R

Who

It is  
has the

The p  
Conferen  
Tenn., o

Pastor  
has welc  
services

A new  
men. Re  
showing  
up. The

There  
Tenn., 2  
which P  
H. L. M

The c  
vention  
a Social  
Tenn., la

You a  
been rea  
have bee  
not know  
giving u  
our statu  
dred W

I am c  
reading  
56 years  
have bee  
you to k  
the Bap  
the prie  
the bes  
Emily B

The s  
Conferen  
Jackson  
gins at 9  
are: Cor  
vestment  
tion of  
position  
ing for M  
Answerin  
liams; H  
by every

PAST  
to First  
Church,  
tor; W.  
Oklahom  
Texas, t  
ton Chu  
lanta to  
lace Chu  
health;  
Ind., to  
Douglas  
from Ca